



New Light on Islam

. CHAPTER I

Some Opinions About Islam.

Quite since the beginning of the world the Institution of Religion has existed for the improvement of Mankind. We may find that the numerous prophets apostles seers and founders of religion that have so far come and gone have always striven for the upliftment of Man. Yet it is curious and significant how human nature remains unchanged with all the efforts of able persons for its development. We have to conclude that, whether due to environment or to the passionate prejudice of the followers, no religious institution nor the fundamental tenets of any religion have retained their natural purity. As Shri Shankaracharya observes in his preface to Geeta Bhashya, 'there appears as time passes a great deficiency in the religious observances due to want of discrimination and knowledge in the followers and non religion prevails upon religion.' This is a flaw attributable to the followers and the environment. And the present attempt is one of the many so far made to correct it.

There exist about eleven different religious systems in the world to day. And every system naturally and environmentally possesses both good and bad qualities in varying proportions. But failing to grasp this the followers of the respective religions fall off from the right path. In India there live followers of various religions such as Hindoo, Jain, Baudha, Shikh,

Christian and Parsi. And now it is high time to point out clearly, after ascertaining the fundamentals of each system, the various flaws that have encroached upon due to environmental or other causes. It is not professed in the scope of this small treatise, to critically research the acceptable and non-acceptable the desirable and non-desirable items in all the creeds. Nevertheless, we intend gradually to publish pamphlets on the chief religions in India. The present 'New Light on Islam' is written in English firstly as it is chiefly adopted from books written in English, and secondly as it is our sincere desire that all the Muslims and also the Hindoos outside Maharashtra read our views. The reception that it meets with, will encourage and guide our further work in the field.

Now let us consider some of the outstanding defects in Hinduism, Jainism, Buddhism and Islam. For instance, the Hindoo Religion sets no other moral standard than the feeling of superiority and inferiority enjoyed as a birth-right. There an individual's social status remains unchanged even till death. And there is little scope in Hinduism for the development of the individual because of this idea of birth-right. The ideas of high and low by birth and of untouchability form the most defective part of the Hindoo social organisation. This crude idea of Caste-system is a modern product. The former (Varna) Class-system was free from this evil result. Under Class-system people of different castes were brought together and every individual could get a proper status in society exactly proportional to his merit. Now the reformers of the Hindoo Community have been striving to remove this evil of Caste-system and are insisting that everyone with merit and capacity should have freedom to claim due share in power, wealth and culture.

Prof. Hume observes in respect of the evils in Jainism "Women and Family Institution are censured. The

beauty and happiness in the world are hated Control of passions is over stated, and, in short, the aim of human existence is pervaded with pessimism " But the present Jain Community is busy in improving the status of a woman and practising high deeds, and, thus it is trying to keep pace with others in the present machine age

We have only a few followers of Buddhism, at present in India Yet some tenets of Buddhism have greatly influenced the Hindoo Community The doctrine, that " The world is but misery, it is meaningless, and momentary, has somewhat created a lethargy in the Hindoo Community More importance is attached to religion for the individual than to religion for the Community, and monks, ascetics, and mendicants have eclipsed the householders (Grahasthas) The Hindoo Community has been trying to improve the position

During the last thirty years there has been considerable unity and awakening among the Muslims The Community has started taking pride in its religion The highest principle of Islam is the belief in the Unity of God All, who believe in the Unity of God and in the " Paigamber ", are brethren, and this view has helped a great deal in creating and fostering among them the ideas of brotherhood and religion for the Community Prof Robert Earnest Hume, Ph D, in his well known book " The World's Living Religions ' has pointed out many defects in Islam Yet, this is no place to discuss all of them in detail We want to stress particularly the principle of Intoleration, the gross flaw in Islam The considerate and thoughtful among the Muslims must strive for the elimination of the feelings of intoleration, ungenerosity, and hatred which the Muslims bear towards other Communities True, that the Founder of the Religion has included the principle of intoleration in his first Commands Yet it has to be referred to the contemporary conditions And if, in spite of its absence in the first tenets, it has

crept in due to fanaticism and extreme selfishness of the followers, it needs to be totally dispoiled. And, especially in this age of science and knowledge and when new and useful life principles are everyday brought forth, only ideas based on rationalism must be 'propagated.

Many learned authorities have stressed that Islam bears a bitter intoleration towards others. May be, their view is based on the teachings of the Koran and on the history of the creed, may be, it is held without proper understanding of the Koran or the history, may be even, it is purely an independent projection. Whatever it is, we have to keep aside all such conjectures and proceed now by quoting some views just to be able to understand what some of these learned authorities have to say about Islam.

" Three radical evils flow from the Faith in all ages and in every country, and must continue to flow so long as the Koran is the standard of belief. First, poligamy, divorce and slavery are maintained and perpetuated striking at the root of public morals, poisoning domestic life and disorganising society, while the veil removes the female sex from the just position and influence in the world. Second, freedom of thought and private judgment in religion are crushed and annihilated. The sword still is and must remain the inevitable penalty from the renunciation of Islam. Toleration is unknown and the possibility of true and liberal Institutions foreclosed. The sword of Mahomed and the Koran are the most stubborn enemies of civilisation, liberty and truth which the world has yet known " *Page 521 -522*

(The life of Mahamad--Sir W Muir)

" There is but one God and Mahamad is his Prophet. Believers were to be rewarded as loyal subjects, unbelievers were to be punished as enemies and rebels. Asiatic sovereigns rewarded their faithful servants with beautiful slave girls. God would reward his faithful servants in like manner. But in eyes of every Mussalman, such Heretics and Unbelievers were the enemies of God

and his Prophet and would be punished hereafter in the torments of hell. " *page 8 part 1.*

(*History of India--Wheeler Vol. IV*).

" At the commencement of Mohamad's preaching he seems to have been perfectly sincere; and although he was provoked by opposition to support his pretensions by fraud and in time became habituated to hypocrisy and imposture, yet it is probable that to the last his original fanaticism continued, in part at last to influence his actions. But whatever may have been the reality of his zeal and even the merit of his doctrine, the spirit of intolerance in which it was preached, and the bigotry and bloodshed which it engendered and perpetuated must place its author among the worst enemies of Mankind. " *Page 294--295.*

(*History of India--Elphinstone 9th edition*).

TOLERATION IMPOSSIBLE

" By the theory of its origin the Muslim State is a Theocracy. Its true king is God, and earthly rulers are merely His Agents, bound to enforce His law on all. Civil Law is completely subordinated to Religious Law and, indeed, merges its existence in the latter. The civil authorities exist solely to spread and enforce the true faith. In such a state, infidelity is logically equivalent to treason, because the Infidel repudiates the authority of the true king and pays homage to his rivals, the false gods and goddesses. All the resources of the state, all the forces under the political authorities, are in strict legality at the disposal of the Missionary propaganda of the true faith " *Page 248 (Jadunath Sarkar.)*

" Therefore, the toleration of any sect outside the fold of orthodox Islam is no better than compounding with sin..... " *Page 248 (Sarkar)*

JIHAD, A DUTY

" Islamic theology, therefore, tells the true Believer that his highest duty is to make ' exertion (jihad) in the path of God, ' by waging war against infidel lands (dar-ul harb) till they become a part of the realm of Islam (dar-ul-Islam) and their populations are converted into

true Believers After conquest the entire infidel population becomes theoretically reduced to the status of slaves of the conquering army The men taken with arms are to be slain or sold into slavery and their wives and children reduced to servitude As for the non combatants among the vanquished, if they are not massacred outright, --as the canon lawyer Shafi declares to be the Quranic injunction --it is only to give them a respite till they are so wisely guided as to accept the true faith " (Page 249)-Jadunath Sarker

IDEAL OF A MUSLIM STATE

'The conversion of the entire population to Islam and the extinction of every form of dissent, is the ideal of the Muslim State If any infidel is suffered to exist in the community, it is as a necessary evil, and for a transitional period only Political and social disabilities must be imposed on him, and bribes offered to him from the public funds, to hasten the day of his spiritual enlightenment and the addition of his name to the roll of true Believers ' (Page 249-250)-Jadunath Sarker

POLITICAL DISABILITIES OF NON-MUSLIMS

" A non Muslim, therefore, cannot be a citizen of the State he is a member of a depressed class, his status is a modified form of a slavery He must undergo political and social disabilities "

' He must pay other exactions for the maintenance of the army in which he cannot enlist even if he offers to render personal service instead of paying the poll tax and he must show by humility of dress and behaviour that he belongs to a subject class No non Muslim (Zimmi) can wear fine dresses ride on horseback or carry arms he must behave respectfully and submissively to every member of the dominant sect." (Page 251)

" The murder of infidels (Kafir Kushi) is counted a merit in a Muslim It is not necessary that he should tame his own passions or mortify his flesh it is not necessary for him to grow a rich growth of spirituality He has only to slay a certain class of his fellow beings or plunder their lands and wealth and this act in itself

would raise his soul to heaven.* A religion whose followers are taught to regard robbery and murder as a religious duty, is incompatible with the progress of Mankind or with the peace of the world." (Page 256-257)

History of Aurangzib--Jadunath Sarkar
Second Edition Vol. III

"The method of converting by the sword gives no very favourable idea of the faith which is so propagated, and is disallowed by everybody in those of another religion, though the same persons are willing to admit of it for the advancement of their own; supposing that though a false religion ought not to be established by authority, yet a true one may; and accordingly force is almost as constantly employed in these cases by those who have the power in their hands, as it is constantly complained of by those who suffer the violence. It is certainly one of the most convincing proofs that Mohammedism was no other than a human invention, that it owed its progress and establishment almost entirely to the sword." (Page 35.) The Koran--George Sale

* When, a few years ago, Boutros Pasha was murdered by an Egyptian Muhammadan for no offence or provocation but simply because he was a Christian, and the guilt of the murderer was conclusively proved by evidence, the Chief Qazi of Egypt pronounced the judgment that according to Islam **it is no crime for a Muslim to slay an Unbeliever.** This is the opinion held by the highest exponent of Islamic Law in a modern civilized country. (Page 257) J. S.

Such kind of argument was made by Mr. Barkat Ali, a barrister of Lahore on behalf of Abdul Qayum, the murderer of Nathuram. "What matters is the attitude of those who count towards these murderers. The murderers of course paid the penalty of law where law is enforced. But the leading Moslems never condemned these criminals. On the contrary they were hailed as **religious martyrs** and agitation was carried on for showing clemency to them. As an illustration of this attitude one may refer to Mr. Barkat Ali, a barrister of Lahore, who argued the appeal of Abul Qayum. He went to the length of saying that Qayum was not guilty of murder of Nathuram because his act was **justifiable by the law of the Koran.** (Page 152-153)

---Thoughts on Pakistan--Ambedkar

"Hence this duty is greatly magnified by the Mohammedan divines, who call the sword the key of heaven and hell, and persuade their people that the least drop of blood spilt in the way of God, as it is called, is most acceptable unto him, and that the defending the territories of the Moslems for one night is more meritorious than a fast of two months on the other hand, desertion, or refusing to serve in these holy wars or to contribute towards the carrying them on, if a man has ability, is accounted a most heinous crime, being frequently de-claimed against in the Koran " (Page 101-The Koran Sale)

"When the Mohammedans declare war against people of a different faith, they give them their choice of three offers, viz. either to embrace Mohammedism, in which case they became not only secure in their persons, families, and fortunes, but entitled to all the privileges of other Moslems, or to submit and pay tribute, by doing which they are allowed to profess their own religion, provided it be not gross idolatry, or against the moral law; or else to decide the quarrel by the sword in which last case, if the Moslems prevail, the women and children which are made captives become absolute slaves, and the men taken in the battle may either be slain, unless they turn Mohammedans, or otherwise disposed of at the pleasure of the prince " (Page 102 The Koran-Sale)

"It is the constant orthodox doctrine of the Mohammedans that no Unbeliever or Idolater will ever be released nor any person who in his lifetime professed and believed the unity of God be condemned to eternal punishment " (Page 66 The Koran-Sale)

"As I have before said they are commanded to lay the Unbeliever under tribute and they cannot easily reconcile with this, the duty of paying tribute to any Caesar whom they regard as an infidel. To those who have no wish to be loyal, a divine justification of their acts is always welcome. Whatever may be the political conjunctions put forward as necessary to justify a crescentade or holy war for the faith it cannot be denied that the normal condition of Islam is one of the missionary aggression by the sword.

"The conditions necessary to render a 'Jihad' or religious war lawful have been variously interpreted by

the different sects The solution of the question seems principally to depend on whether the country in which the Moslems are 'subjects' is 'Dar ul Harb,' the land of enmity, or 'Dar ul Islam,' the land of Islam Another condition has been judged by the Sunnis necessary before the publication of Jihad, viz that there should be a probability of victory to their arms The Shias also add to this, that the armies of the crescent must be led by the rightful Imam " (Page 226)

Islam and its Founder- *J W H Stobart*)

" Mahammed is also called 'the Seal of the Prophets, and the saying traditionally attributed to him, 'there is no Prophet after me,' makes it unlawful to expect the advent of another " (Page LXXI) *The Koran by Palmer*

" The real fault lies in the unelastic nature of the religion in his desire to shield it from change and to prevent his followers from ' dividing into Sects ' "

" The Founder has made it impossible for Islam to throw off certain customs and restrictions which, however convenient and even necessary to the Arabs at the time, became grievous and unsuitable for other nations at distant periods and in distant lands " (Page LXXVI)

• (*The Quran -E H Palmer -Part I Introduction*)

" The Mussalman, remaining faithful to his religion, has not progressed, he has remained stationary in a world of swiftly moving modern forces It is indeed, one of the salient features of Islam that it immobilizes in the native barbarism the races whom it enslaves It is fixed in a crystallization inert and impenetrable It is unchangeable, and political, social or economic changes have no repercussion upon it " Page 230

Thoughts on Pakistan--*Dr Ambedkar*

Renan observes

" What is, in fact, essentially distinctive of the Musalman is his hatred of science his persuasion that research is useless, frivolous almost impious the natural sciences because they are attempts at rivalry with God the historical sciences, because since they apply to times anterior to Islam, they may revive ancient heresies "

Page 231 (*Thoughts on Pakistan*)

"According to Muslim canon law the world is divided into two camps, Dar-ul-Islam (abode of Islam) and Dar-ul Harb (abode of war) A country is Dar-ul Islam when it is ruled by Muslims A country is Dar-ul-Harb when Muslims only reside in it but are not rulers of it Further, it can be the land of the Musalmans only when it is governed by the Muslims The moment the land becomes subject to the authority of a non-Muslim power it ceases to be the land of the Muslims Instead of being Dar ul-Islam it becomes Dar-ul-Harb "

Page 293 (Thoughts on Pakistan)

"To the Muslims a Hindu is a Kaffir A Kaffir is not worthy of respect He is low born and without status That is why a country which is ruled by a Kaffir is Darul Harb to a Musalman " Page 301 (Thoughts on Pakistan)

"Islam is a close Corporation and the distinction that it makes between Muslims and non-Muslims is a very real very positive and very alienating distinction The brotherhood of Islam is not the universal brotherhood of man It is a Brotherhood of Muslims for Muslims only There is a fraternity but its benefit is confined to those within that Corporation For those who are outside the Corporation there is nothing but contempt and enmity The second defect of Islam is that it is a system of social self-government and is incompatible with local self government because the allegiance of a Muslim does not rest on his domicile in the country which is his but on the Faith to which he belongs Wherever there is the rule of Islam there is his own country In other words Islam can never allow a true Muslim to adopt India as his motherland and regard a Hindu as his kith and kin That is probably the reason why Maulana Mohammad Ali a great Indian but a true Muslim preferred to be buried in Jerusalem rather than in India ' Page 332-33

(Thoughts on Pakistan)

THE ATTITUDE OF ISLAM TOWARDS WOMEN

One of the greatest blots on Islam is that it keeps the women in a state of degradation and therefore effectually prevents the progress of any race professing the religion For this Mohammed is only so far responsible that he accepted without question the prevalent opinion of his time, which was not in favour

of allowing too great freedom to women, so that when he had ameliorated their condition by modifying the unjust laws of divorce, by enjoying kindness and equity upon his followers in the treatment of their wives, and by sternly repressing the barbarous custom of female infanticide, he thought, no doubt, that he had done enough for them. "Page LXXV. The Koran--Palmer.

Sacred Book of the East Vol. VI.

To quote an Egyptian Moslim Leader.

"Islam has set its seal of inferiority upon her, and given the sanction of religion to social customs which have deprived her of the full opportunity for self-expression and development of personality. " Page 223. (Pakistan.)

"Mahommedan law allows a Muslim to marry four wives at a time. It is not unoften said that this is an improvement over the Hindu law which places no restrictions on the number of wives a Hindu can have at any given time. But it is forgotten that in addition to the four legal wives the Muslim law permits, a Mahommedan to cohabit with his female slaves. In the case of female slaves nothing is said as to the number. They are allowed to him without restriction whatever and without any obligation to, marry them." Page 223.

Thoughts on Pakistan--Dr. Amdedkar.

"To take two or three, or four and not more" women as wives (verse 3), and in addition to these as concubines, the slave-girls, " which their right hands possess " (Sura LXX 30) that is, purchased or made captive in war. In reality, the number of wives is practically unlimited, as the Koran allows an almost unchecked power of divorce and exchange (Sura IV 18). The action of the husband, who is expressly stated to be superior to the wife, is nearly uncontrolled. He may repudiate his wives without any assigned reason, and without warning; may, if apprehensive of disobedience, rebuke, imprison, and strike them (Sura IV 28); and against this the dishonoured spouse has almost no means of redress. " Page 150--151.

Islam and its Founder--J. W. H. Stobart.

" Still the wife, under the licence of the Koran, has continually hanging over her head the apprehension of divorce, and this cannot but prove an abiding source of uneasiness to her. However exemplary and devoted her conduct, she may at any moment be called upon to quit her home and her children, and see her place occupied by some younger and more favoured stranger. Some Mahomedans make a habit of continually changing their wives. We read of young men who have had twenty and thirty wives-a new one every three months, and thus it comes about that women are liable to be indefinitely transferred from one man to another, obliged to accept a husband and a home wherever they can find one, or in case of destitution, to which divorce may have reduced them, resort to other more degrading means of living " (Page 151-152)

Islam and its Founder--J W H Stobart

Mr John J Pool observes -

" In another way also a Mohammedan may really have more than four wives, and yet keep within the law. This is by means of living with concubines, which the Koran expressly permits. In that Sura which allows four wives, the words are added, "or the slaves which ye shall have acquired". Then, in the 70th Sura, it is revealed that it is no sin to live with slaves. The very words are "The slaves which their right hands possess, as to them they shall be blameless". At the present day, as in the days past in multitudes of Mohammedan homes, slaves are found and as Muir says, in his 'Life of Mahomet' "so long as this unlimited permission of living with their female slaves continues it cannot be expected that there will be any hearty attempt to put a stop to slavery in Mohammedan countries, Thus the Koran, in this matter of slavery is the enemy of the Man kind. And women, as usual, are the greatest sufferers "

(Page 224) Thoughts on Pakistan

It will be clear from the above views of some learned persons how Intoleration and other similar defects crept in Islam and just to show how these defects are the product of environment and barbarous view, the life of the Paigamber' is given in brief in the following chapter

The Arabs used to get angry over a trifle and they used to kill one another. Their thirst for blood knew no bounds. Even women were very cruel. In the battle at Ohad, Mohamed suffered a defeat. At that time one woman in the Kuresh army cut off ears and noses of the Mahomedans laying dead, made a garland of them and wore it round her neck, and she tore open the belly and tore out the heart of a leader who had died in the battle and held it in her mouth. But as she could not gulp it down, she spat it out. Gibbon says, 'their bodies were mangled by the inhuman females of Mecca, and the wife of Abu Sophian tasted the entrails of Hamza, uncle of Mahomet' Page 428 429. (The Decline and Fall of the Roman Empire Edward Gibbon Vol V)

It is no wonder that the above mentioned Arabs thought Mahomed's preaching to be very unfavourable. They planned a conspiracy to kill him. That conspiracy proved abortive later on. But on that account Mahomed had to run away from Mecca and take shelter for some days in a mountain cave. As soon as Mahomed left Mecca and came to Medina, he slowly began to get followers. There were a great many disputes and differences among the people of Medina. Mahomed composed all these with great tact and created a good impression on them. At first he had no great desire beyond establishing his own religion. Just as he was being persecuted more and more his boldness and fighting qualities of perseverance, courage, shrewdness appeared and as he correctly knew the weak points in the temperament of the Arabs, he could prepare an army of his followers within a very short time and he very shortly became religious head and ruler of Medina. George Sale says, "Mohammed had a violent desire of being reckoned an extra ordinary person which he could attain to by no means more effectually than by pretending to be a messenger sent from God to inform Mankind of His Will. This might be at first his utmost ambition, and had his fellow citizens

treated him less injuriously, and not obliged him by their persecutions to seek refuge elsewhere, and to take up arms against them in his own defence, he had perhaps continued a private person, and contented himself with the veneration and respect due to his prophetic office but being once got at the head of a little army, and encouraged by success, it is no wonder if he raised his thoughts to attempt what had never before entered his imagination Page 28 29 (The Koran- George Sale)

Arnold J. Toynbee writes about the career of Mohomed in this way "Muhammad's career, taken as a whole, appears to have been a movement in the opposite sense For though in the first stage of his career he withdraws as a merchant and returns as a Prophet, in the second stage he withdraws as a Prophet and returns as a conqueror ' Page 467 .

(A Study of History--Arnold J Toynbee)

After establishing peace at Medina to a certain extent, Mahomed first stopped infanticide and prohibited the unrestricted use of wine He stopped the practice of the son marrying his own stepmother and he made many more reforms of this kind The people of Mecca and Medina had mortal hatred for one another The people of Medina gave him encouragement to invade Mecca When Mahomed was prevailed upon by the people of Medina who said, ' We shall fight and you be at our back ', he was obliged to preach the fighting message

The Kuresh army came out of Mecca Mahomed organised his army and made preparations for an invasion The order that he made as being from God in order to give encouragement to his followers was as follows " Hitherto religion was preached peacefully and mildly ' but the people are very obstinate The people did not listen to what they said Therefore hereafter those who will not follow the religion should be conquered by sword If we are victorious we will get the wealth of the enemy and if we die we will earn a great merit and the gates of the heaven shall be opened unto us ' (M R Part 1 10)

A great desperate battle was fought at Bedr. As soon as Mahomed felt that they would meet with defeat, he told his followers "Look here, Gabriel is coming to us with thousands of messengers. He is helping us to get success over the enemy. 'O God, if I perish, idolatry will spread on the earth, you, therefore, protect me' By such prayer he infused warlike spirit amongst his followers and won the battle of Bedr. As he distributed the booty obtained in the battle equally amongst all of them, he produced a very good impression on the army.

Salé writes about the success of Mahomed in this way. "From whence, the politician observes, it follows, that all the armed prophets have succeeded, and the unarmed ones have failed Moses, Cyrus, Theseus and Romulus would not have been able to establish the observance of their institutions for any length of time, had they not been armed." (Page 35) (The Koran-Salé)

"That Mohammed had a right to take up arms for his own defence against his unjust persecutors, may perhaps be allowed, but whether he ought afterwards to have made use of that means for the establishing of his religion is a question, I will not here determine. How far the secular power may or ought to interpose in affairs of this nature, mankind are not agreed." (Page 35) (The Koran-Salé.)

Later on there was a battle at Ohad between the Yahoodis and Mahomed on a trifling matter. In this battle Mahomed was defeated and injured. The Yahoodis who were puffed by the victory at Ohad began to cause unbearable harassment to Mahomedans and they even conspired to kill Mahomed. Mahomed very skillfully slipped out of it, and came to Medina. As the Kureshis at Mecca wanted to take full revenge upon Mahomed, they besieged the city of Medina. In the battle which is known as the battle of Trenchis, Mahomed became victorious. After he was crowned with success in the battle of Trenchis, Mahomed fought some more minor battles and invaded Mecca. The first thing that was

done after his grand entry into the city of Mecca was the destruction of the idol in Kaba temple. No sooner did Mahomed's Sardar Umar pass the order than three hundred and sixty idols were shattered to pieces in a moment and the several centuries old Kaba Mandir became Kaba shariff.

The people entered the temple of the goddess at Allat taking with them sledge hammers under strong escort in order to destroy the idol there. At this people began to cry aloud. As soon as the idol was struck with sledge hammers devout people became dumbfounded and within a very short time all the idols were shattered to pieces.

Mahomed captured the city of Mecca by fighting battle after battle against his opponents and began to rule Arabia. He resolved to root out idolatry and to subjugate the Yahoos and the Christian religions. He sent his ambassadors to the King of Greece, Iran, Egypt and Habsan and forced them to accept his religion. Sale gives an example of Khosru Parviz. In the seventh year of the Hejra Mahomed began to think of propagating his religion beyond the bounds of Arabia, and sent messengers to the neighbouring princes with letters to invite them to Mohammedism. Nor was this project without some success. Khosru Parviz then King of Persia received his letter with great disdain and tore it in a passion sending away the messenger very abruptly, which when Mohammed heard he said God shall tear his kingdom. (Page 38) The Koran—Sale

After the conquest of the city of Mecca Mahomed made many reforms in his capacity as a King and religious head. Particularly he issued a proclamation of tolerance regarding the Christians. The substance thereof is as under: Taxes should not be recovered from the Christians nor would moneys be otherwise exacted from them. No inconvenience should be caused to them while they are building their churches. (On the contrary) Mahomedans should give help to them if they

required it None should obstruct them on their way to their churches Their religious preceptors should be honoured etc "

It is true that at first Mahomed behaved towards the Jews as friends but later on he went on torturing and killing them on a large scale Barring certain exceptions he destroyed the temples of Yahudi culture. Even it cannot be said that he behaved towards the Christians in accordance with the above proclamation. There is no doubt that he behaved with them very friendly, but these friendly relations were established only after taking ransoms and on promises giving ransoms

Mohamed has, on many occasions, shown the spirit of tolerance and chantableness Although he had preached that the followers of other religions should not be persecuted, that oppression should not be resorted to for religion and that everything should be achieved tactfully etc Still his conduct in the Kaba temple was contrary to these preachings

" His great passiveness and moderation seems entirely owing to his want of power, and the great superiority of his opposers for the first twelve years of his mission, for no sooner was he enabled by the assistance of those of Medina to make head against his enemies, than he gave out that God had allowed him and his followers to defend themselves against the infidels, and at length, as his forces increased, he pretended to have divine leave even to attack them and to destroy idolatry and set up the true faith by the sword " (Page 35)

Koran—Sale

" In Medinah he appears as a military leader and a prince, though as yet possessing far from absolute authority Around him in the city were, first, the true believers who had fled with him. " (Page LXII)

(Quran—E H Palmer—Introduction Vol VI)

' In the Medinah Surahs the prophet is no longer merely trying to convert his hearers by examples, promises, and warnings, he addresses them as their prince

and general, praising or blaming them for their conduct and giving them laws and precepts as occasion required " (Page LXIII) (Quran-E H Palmer-Introduction Vol VI)

Paigamber was very simple by nature. He used to sit in a corner whatever in the meeting held in the city. He used to consider himself as an ordinary man. He did not like being praised. Paigamber used to lead a very simple life. He used to put on torn clothes. He used to stitch his own clothes. While building a mosque, he used to carry stones on his head. He used to keep his temperament calm. In the matter of justice he used to meet it out regardless of caste and relationship. He was extremely kind to the poor and the slaves. He used to say, "We are all equals. There is no superiority or inferiority amongst us."

Here we give some extracts from 'The Outline of History' by H G Wells and the "Legacy of Islam" by Sir Thomas Arnold which support the equality preached by Paigamber.

"The last makes the believing Negro the equal of Caliph". (Page 606)

"Ye people! Harken to my speech and comprehend the same. Know that every Moslem is the brother of every other Moslem. All of you are on the same equality."

(Page 607 The outline of History—H G Wells)

"Brethren in the faith, partners in the sharing of booty, allies against the common foe, as Abu-Bakar said addressing the people of Medina (Page 285)

"A corollary of brotherhood is equality. Equal before God, the muslims are equal among themselves. Among the believers superiority is marked only by priority in the faith or by a stricter observance of its precepts" (Page 286)

"Equality before the law is a fundamental basis of the whole system, political as well as civil. 'Let them all be equal before thee' say the celebrated instructions of the Caliph" (Page 286)

(The Legacy of Islam—Sir Thomas Arnold,)

Even though he was kind on several occasions, he also showed his vindictiveness on several occasions. He took revenge on the Jews, the people of his own native place (people of Mecca), and the Kuresh people, (his own caste men) and it was for this reason alone that all these people refused to accept him as the religious preceptor. As Mahomed had in him the fighting spirit, he was naturally very insolent. He was of the opinion that there was absolutely no objection to oppress the people other than the Mahomedans. "Fighting is prescribed for you" (Quran-Chapter II-212)

There appears a very great difference between several founders of religion in this world and the founder of Islam. Buddha, Guru Nanak, Basav, Shankaracharya, Christ and others were the founders of several religious schools. All of them were harassed for the doctrines which they preached at that time. But they put up with it, and Mahomed did not. On account of the pressure of his followers Mahomed took a sword in his hand to offer resistance and he fought battle after battle and completely defeated his opponents and established his religion. Not only that but he established a kingdom, also, and Mahomed himself became the religious head.

It is natural that there should be different opinions about a great man in the world. In the same way there are different opinions contrary to each other about the founder of Islam. Here we try to give some opinions of different writers. Some writers have stated that Mahomed was virtue incarnate. They have attributed to him all virtues such as forgiveness, impartiality, self sacrifice, modesty, honesty, generosity, philanthropy, bravery, courtesy and faith in God. But on the other hand there are some writers who have stated that by nature he was a person not in the habit of thinking with a cool mind who had grown up in an atmosphere of superstition and who got excited when opposed.

Some writers say that Paigamber taught the principles of democracy, non-violence, tolerance, socialism, destruction of the inequality of wealth, removal of the defects in capitalism. But other writers say that this is utterly false. They say that if his preaching was like that, then the democracy would have been dawned in the Muslim nation a thousand years earlier than it did in the Christian nations and this Communist idea also would have taken root in the Muslim countries before they made their advent in Russia.

Gibbon says, "The use of fraud and perfidy, of cruelty and injustice, were often subservient to the propagation of the faith, and Mahomet commended and often approved the assassination of the Jews and idolaters who had escaped from the field of battle. By the repetition of such facts the character of Mahomet must have been gradually stained, and the influence of such pernicious habits would be poorly compensated by the practice of the personal and social virtues which are necessary to maintain the reputation of a Prophet among his sectaries and friends." (Page 445)

"His voice invited the Arabs to freedom and victory, to arms and rapine, to the indulgence of their darling passions in this world and the other the restraints which he imposed were requisite to establish the obedience of the people, and the only objection to his success was his rational creed of the unity and perfections of God." (Page 466)

"Mahomet was perhaps incapable of dictating a moral political system for the use of his countrymen, but he breathed among the faithful a spirit of charity, friendship, recommended the practice of the social virtues and checked by his laws and precepts, the thirst of revenge and the oppression of widows and orphans."—(Page 468 The Decline and Fall of the Roman Empire

Vol V)

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gether second rate man He was diplomatic, treacherous, ruthless or compromising as the occasion required." (Page 598, 604)—The Outline of History

Stobart gives in his book 'Islam and its Founder' some opinions expressed by the well known persons. "Luther looked upon him as 'a devil and the first born child of Satan' " The gentle Melancthon considered "that Mohamred was inspired by Satan, because he does not explain what sin is, and showeth not the reason of human misery " Maracci on the Papal side was of opinion that Mahometanism and Lutheranism were not dissimilar 'witness the iconoclastic tendencies of both' Spanheim and D Herbelot were liberal in their epithet of 'wicked imposter, 'dastardly liar' etc with reference to him By one earnest and learned writer he is pronounced a wilful and intentional deceiver from first to last who for the purpose of raising himself to supreme power, invented the wicked imposture which he palmed with so much success on the world ' (Page-63)

Com M N Roy says, "Mahammad assumed the role of the singular prophet spreading his message of peace at the point of the sword ' (Page 5)

"As soon as the followers of the Prophet captured Macca a perpetual law was passed that no unbeliever should be allowed to set foot on the territory of the Holy city The new religion was imposed upon the entire nation with the potent weapon of economic boycott ' (Page 39) The Historical Role of Islam—M N Roy

We have mentioned some opinions of well known authors about the Prophet Some more opinions often contrary to each other can be given but we refrain from doing so Many authors say that the Prophet considered women and fragrance were the innocent means of happiness Some have written about his wives and sensuality which has made a serious effect upon the behaviour of his followers We have no desire to discuss that unpleasant subject in detail Readers who wish

to read the subject in detail from original sources should see 'Islam and its Founder' -Stobart Pages 70, 127, 161, 'The Out line of History' -H G Wells, Pages 604, 605, 'The World's Living Religions' -Hume, Chapter XI

Here we only quote some passages in short--

" On a certain day, Mahomet entering unexpectedly the house of Zied had a momentary glimpse of the charms of his beautiful wife (Zeinab) and uttered a cry of passionate admiration. The circumstance was reported and the disciple by an immediate divorce enabled the Prophet to add a new bride to his harem "

' By these marriages--for he had six living wives--the legal number allowed to the faithful had been overstepped and moreover his alliance with the wife of his adopted son was considered highly improper, if not incestuous. But Mahomet had an easy and effectual method of silencing present scandal and avoiding further complication by an additional Sura to the Koran, thus " Oh Prophet, we have allowed thee wives and also the slaves which thy right hand possesseth--and any other believing woman if she gives herself and the prophet desireth to take her to wife. This is a peculiar privilege granted thee above the rest of the believers ' (Sura 33, 49 51) It is impossible to avoid wondering on the strange credulity of his followers, who with seemingly undiminished faith, allowed him the aid of inspiration as a panacea to his personal predilections "

' Regarding the fair Zeinab it was laid down that she was joined to the Prophet by the will of Heaven to show that believers commit no sin in marrying the wives of their adopted sons ' " (Page 161)

Islam and its Founder-Stobart

Apart from the opinions of the well known authors regarding Prophet's sensuality and the number of his wives every thoughtful man should be inclined to show due respect to the Prophet for the revolution which he brought about in his time

Mohamed did not discuss the fundamental principles of the universe nor did he discuss the variegated and curious human life, nor did he preach very high

moral principles to his followers. But he preached that God is one and he freed his followers from worshipping so many idol Gods. The Prophet preached brotherhood, straight forwardness and other easily understandable principles of conduct which brought the barbarous, quarrelsome, cruel people and decoits under one banner and created in them confidence, co operation and valour.

While considering the teachings and preachings of Mohamed readers can understand from the following sentences that at first Mohamed was not intolerant towards other religions. We have firm opinion that the barbarous and cruel followers of Mohamed are mainly responsible for the intolerant preaching in Koran.

PREACHING IN THE KORAN BENEFICIAL TO MANKIND

(1) The Muslim who submits himself entirely to God is the doer of the good to others (Chapter 2) (2) Do not accept that of which you have no knowledge. As a matter of fact one must use his sight and heart for the attainment of knowledge (Chapter 4) (3) Be maintainers of Justice bearers of witness for God's sake, though it may be against your parents or relatives or against the rich or the poor (Chapter 4) (4) Treat women kindly and if you dislike them it may be that you dislike a thing while God has placed abundant good in it (Chapter 4) (5) God loves the doer of good (Chapter 2) (6) Let not (one) people laugh at (another) people. Do not find fault with other people nor call one another by nick name (Chapter 49) (7) Permission to fight is given to those upon whom war is made and who are oppressed (Chapter 22) (8) Fight on until there is no persecution (Chapter 2) The spirit of tolerance for other Faiths has been discussed several times in the Koran. It is clearly stated that persons belonging to other religions also get salvation if they have faith in God.

As the preachings of Mohamed were particularly directed against the idol-worshippers in Arabia, it was natural that his preachings should contain the thoughts of intolerance, such as conquering the idol-worshippers, making slaves of them etc. But, later on, the barbarous and cruel tribes of the Turks, Afghans and Moghals became the followers of this religion and used that religion as a means of oppression and loot.

It is the followers alone that are the cause as to why no religion whatever in this world continues to remain in its original pure form. The nature of religion changes according to the tendency of the followers and the environment. When the barbarous and cruel tribes of the Moghals, Turks, Afghans etc., later on accepted the religion inculcating martial spirit that he created the awakening in the barbarous, ignorant and idle Arabs, the nature of that religion underwent a complete change.

The author does not undertake to describe the character and behaviour of Moghals, Turks and Afghans who were quarrelsome, cruel and barbarous at the time of Mahomed, as many well-known historians have written about it, the author wishes to discuss in the following two Chapters how the intolerance is preached in Koran and how it has affected the history.

CHAPTER III

The Koran and Intolerance

From the brief biographical sketch given in the last Chapter it will be evident to the reader that the Prophet was forced by circumstances to preach intolerance and recourse to brutal despotism. The Mohamed thus preached violence, intolerance, barbarity and such

teachings in due course of time became a part and parcel of the Scripture of the Mohamedans. The following few extracts will speak for themselves

" Kill them wherever ye find them, and drive them out from whence they drive you out, for sedition is worse than slaughter, but fight them not by the Sacred Mosque until they fight you there then kill them, for such is the recompense of those that misbelieve "

(Chapter II Page 27)

" Prescribed for you is fighting, but it is hateful to you. Yet peradventure that ye hate a thing while it is good for you, and peradventure that ye love a thing while it is bad for you, God knows, and ye, do not know ! " (Chapter II Page 31)

" A believing slave is better than an idolater, even though he please you " (Chapter II Page 33)

" Say to those who misbelieve, ye shall be overcome and driven together to hell, an ill couch will it be "

(Chapter III Page 47)

" Those who believe shall not take misbelievers for their patrons, rather than believers, and he who does this has no part with God at all, unless, indeed ye fear some danger from them " (Chapter III Page 49)

These their reward is, that on them is the curse of God and of the angels and of men together, they shall dwell therein for aye—the torment shall not be all eviated from them, nor shall they be respited, save those who repent after that and act aright for verily, God is forgiving and merciful (Chapter III Page 57)

Verily those who misbelieve and die in misbelief, there shall not be accepted from any one of them the earth full of gold though he should give it as a ransom. For them is grievous woe and helpers have they none "

(Chapter III Page 57-58)

" O ye who believe ! Take not to intimacy with others than yourselves they will not fail to spoil you they would fain ye came to trouble —hatred is shown by their mouths but what their breasts conceal is greater still "

(Chapter III Page 61)

"God was surely very gracious to the believers, when He sent amongst them an apostle from themselves, to recite to them His signs, and purify them, and teach them the Book and wisdom, although they surely were before his time in manifest error " (*Chapter III Page 66*)

" Count not those who are killed in the way of God as dead but living with their Lord " (*Chapter III Page 67*)

' Ye will find others who seek for quarter from you, and quarter from their own people, whenever they return to sedition they shall be overturned therein but if they retire not from you, nor offer you peace, nor restrain their hands, then seize them and kill them where-soever ye find them,—over these we have made for you manifest power " (*Chapter IV Page 84-85*)

" Those who take the misbelievers for their patrons rather than believers—do they crave honour from them ? Verily, honour is altogether God s ' "

" When your Lord inspired the Angels ' Verily, I am with you make ye firm then those who believe, I will cast dread into the hearts of those who misbelieve, strike off their necks then, and strike off from them every finger tip "

" That is, because they went into opposition against God and His Apostle, for he who goes, into opposition against God and His Apostle—verily, God is keen to punish "

" There, taste it ! Since for the misbelievers is the torment of the fire " (*Chapter VIII Page 164-165*)

" Fight them then that there should be no sedition and that the religion may be wholly God's but if they desist, then God on what they do doth look. "

(*Chapter VIII Page 167*)

" Couldst thou see when the Angels take away the souls of those who misbelieve they smite them on their faces and hinder parts —' Taste ye the torment of burning ! that is for what your hands have sent on before and for that God is no unjust one towards his servants !

(*Chapter VIII Page 169*)

" O thou Prophet ! God is sufficient for thee, with those of the believers who follow thee ! O thou Prophet ! urge on the believers to fight If there be of you twenty patient men they shall conquer two hundred, if there be of you a hundred they shall conquer a thousand of those who misbelieve because they are a people who did not discern (*Chapter VIII Page 170-171*) ~

But when the sacred months are passed away, kill the idolaters wherever ye may find them, and take them, and besiege them and lie in wait for them in every place of observation but if they repent and are steadfast in prayer and give alms then let them go their way, verily, God is forgiving and merciful (*Chapter IX Page 173*)

' Fight those who believe not in God and in the last day and who forbid not what God and His Apostle have forbidden and who do not practice the religion of truth from amongst those to whom the Book has been brought, until they pay the tribute by their hands and be as little ones ' (*Chapter IX Page 177*)

"O thou Prophet ! Strive strenuously against the mis-believers and the hypocrites, and be stern against them, for their resort is hell, and ill journey shall it be "

(Chapter IX Page 183)

"O ye who believe ! fight those who are near to you of the misbelievers, and let them find in you sternness, and know that God is with those who fear. "

(Chapter IX Page 191)

(The Koran—E. H. Palmer Part I

The Sacred Books of the East—F. MaxMuller Vol VI)

"And when ye meet those who misbelieve then striking off heads until ye have massacred them, and bind fast the bonds !"

"Then either a free grant (of liberty) or a ransom until the war shall have laid down its burdens That !—But if God please He would conquer them—but (it is) that He may try some of you by the others And those who are slain in God's cause, their works shall not go wrong He will guide them and set right their mind, and will make them enter into Paradise which He has told them of " (Chapter XLVII Page 229)

"O thou Prophet ! Fight strenuously against the mis-believers and hypocrites and be stern towards them, for their resort is hell, and an evil journey shall it be !"

(Chapter LXVI Page 292)

(The Koran—E. H. Palmer Part II

The Sacred Books of the East—F. MaxMuller Vol. IX)

THREATENING TO MIS-BELIEVERS

The Prophet has threatened the mis believers very often in the Koran Here we give only two passages for example

"Verily, those who disbelieve in our signs, we will broil them with fire, when ever their skins are well done, then we will change them for other skins, that they may taste the torment " (Chapter IV, Part I Page 80)

"Then ye, O ye who err ! who say it is a lie ! Shall eat of the Zaqqum tree ! and fill your bellies with it ! and drink thereon of boiling water ! and drink as drinks the thirsty camel This is their entertainment on the judgment day ! " (Chapter LVI Part II Page 264)

Such ungenerous passages appear everywhere in the Koran. Mahomed thought that he alone has comprehended God. Those who do not follow his mission would be fuel to the eternal fire. If a Muslim is questioned as to what he gets by showing intolerance towards unbelievers, he would answer 'Paradise', which is described in Koran at about twelve places. Here are some of the passages.

"But bear the glad tidings to those who believe and work righteousness, that for them are gardens beneath which rivers flow, whenever they are provided with fruit therefrom they say, 'This is what we were provided with before', and they shall be provided with the like, and there are pure wives for them therein, and they shall dwell therein for aye" (Chapter II Page 4)

(The Koran—E. H. Palmer Part I)

The Sacred Books of the East—F. Max Muller Vol VI)

"These, for them are gardens of Eden beneath them rivers flow, they shall be adorned therein with bracelets of gold, and shall wear green robes of silk, and of brocade, reclining therein on thrones, pleasant is the reward, and goodly the couch!" (Chapter XVIII Page 17-18)

"Except God's sincere servants, these shall have a stated provision of fruits and they shall be honoured in the gardens of pleasure upon couches facing each other, they shall be served all round with a cup from a spring white and delicious to those who drink, wherein is no insidious spirit nor shall they be drunk therewith, and with them damsels restraining their looks, large eyed, as though they were a sheltered egg, and some shall come forward to ask others and a speaker amongst them shall say, 'Verily I had a mate who used to say, 'Art thou verily of those who credit?'"

(Chapter XXXVII Page 169-170)

'Eat and drink with good digestion for that which ye have done!'

Reclining on couches in rows, and we will wed them to large eyed maids

And those who believe and whose seed follows them in the faith, we will unite their seed with them, and we

will not cheat them of their work at all,—every man is pledged for what he earns.

And we will extend to them fruit and flesh such as they like They shall pass to and fro therein a cup in which is neither folly nor sin

" And round them shall go boys of theirs, as though they were hidden pearls " (*Chapter LII Page 249*)

" And gold-woven couches, reclining on them face to face. Around them shall go eternal youths, with goblets and ewers and a cup of flowing wine, no headache shall they feel therefrom, nor shall their wits be dimmed ! And fruits such as they deem the best, And flesh of fowl as they desire, and bright and large-eyed maids like hidden pearls, a reward for that which they have done ! They shall hear no folly there and no sin."

(*Chapter LVI Page 263*)

(*The Koran Part II—E H Palmer*

The Sacred Books of the East—F MaxMuller Vol IX)

The above description of Paradise is exciting to senses and is relative to environments So many writers have criticised it.

"Of the presumed sensual character of the Muslims' Paradise much has been written It appears however, from the Koran, to be little more than an intense realisation of all that a dweller in a hot, parched, and barren land could desire, namely, shade water, fruit, rest, and pleasant companionship and service !"

(*The Koran—E H Palmer—Introduction*

The Sacred Books of the East—Vol VI Page LXX)

Gibbon criticises the Prophet paradise as this " It is natural enough that an Arabian Prophet should dwell with rapture on the groves, the fountains and the rivers of Paradise, but, instead of inspiring the blessed inhabitants with a liberal taste for harmony and science, conversation and friendship, he idly celebrates the pearls and diamonds, robes of silk, palaces of marble, dishes of gold, rich wines, artificial dainties, numerous attendants and the whole train of sensual and costly luxury, which becomes insipid to the owner even in the short period of his moral life " (*Page 413*)

Stobart says, "Doubtless their material delights would prove irresistably fascinating to the Arabs living in such a climate in such a shaded and desert land The Prophet of exchanging their coils amid the burning sands of naked rocks of Arabia for 'long rest and dreamful ease' upon soft beds, in cool shaded gardens, beside murmuring waters and tended by the beautiful black-eyed girls of Paradise, must have been ineffably attractive "

(Page 104)

Stobart has criticised the preaching of Koran in such a way. " The forty seventh Chapter directs that the unbelievers are to be slaughtered till all opposition has ceased and God's religion reign alone " (Page 192 193)

" Captive women are to be reduced to slavery, and though already married, may be taken as concubines The faithful are forbidden to contract friendship with Jews, Christians and unbelievers " (Koran, Chapter IV)

(Page 193)

" In the infancy of Islam it was shown to be God's will that captive prisoners should be cut off, but afterwards their ransoms made lawful." (Koran, Chapter VII)

(Page 193)


" In the 70th Chapter is found the first official permission given to cohabitation, or concubinage with female slaves obtained by purchase, or made captive in war (called those whom your right hands possess '), in addition to their lawful wives the above permission was one of the earliest compromises by which Mahomet fitted his system to the usages and wants of those about him, and was in after days, largely taken advantage of, both for his own indulgence and as holding out an inducement for his followers to fight in the hope of capturing females, who would then be lawful concubines "

(Page 103-104)

* In religious history of man, indeed nothing is more obvious than that he has bent his strongest efforts to gain the sanction of religion for those vices to which he is naturally addicted, and this fact will be found to be the key to the corruption of all true and to the invention of all false religions " (Page 236) Islam and it's Founder

CHAPTER IV

Khalifat and Intolerance



In order to have the correct idea about the intolerant nature of Islam, we must turn our attention to the Institution which is named as 'Khalifat' Khalif means the succeeding representative He is the greatest and all powerful person in the religious and all wordly sphere of Islam

In the Muslim religion the full religious and political authority is vested in Khalifas The kingdom was understood to be a field for the purpose of prospecting and spreading religion The idea that the nation meant a collection of people in a province for protecting life, wealth, institutions and independence, became a thing of the past and the idea that the nation constitutes religion and Khalifa, only sprang up

According to the Islam the five principal duties of the Khalifa are as follows—(1) To defend and spread the religion preached in the Koran (2) To destroy the followers of religions opposed to the Quran (3) To defend the Islamic countries (4) To deal properly with all these things viz Justice, Army, Treasury Punishment, Remunerations and Officers (5) Right to proclaim Zihad (Crusade) against non Mahomadens to levy Jizia tax to devastate their country, to make slaves of the conquered and either to kill them or to take ransom from them (The Caliphate—*Arnold*)

It was believed that the laws framed by Mohamed Paigambar and the four Khalifas who followed him were good forever and that there was no room at all for making any changes therein according to the circumstances The belief that everything was presettled and that the duty of Mahomaden was only to act upto it, destroyed

independent thinking. On account of defects such as intolerance towards other religions, lack of independent thinking, unrestricted authority and slavery etc., the world was greatly harassed by Islam.

If we were to compare, these Arabs were far better than the Turks, the Afghans and the Mogals. Arabian Khalifat was in existence from 632 to 1258 A. D. During that period the Arabs performed valourous deeds, achieved great successes, framed Mahomedan Law, developed learning and art. Many Hindu Pandits were under the patronage of these Khalifas. Mathematics, Medicines, Astronomy and such other sciences were carried from India to Arabia. Hindu Pandits had influence in the Bagdad Darbar. The treasure of knowledge acquired by the Arabs with great efforts was, later on, destroyed by the Turks. The Turks burnt libraries, broke scientific apparatuses, killed learned people and as a result of all this the Arabs' reformation came to an end. The Historians Havell and Alamsudia say that "Since the Arab Khalifat went into the hands of the Turks and the Mogals, the horrible deeds such as arson, destruction and slaughter came to be perpetrated."

It is not that there were no arson, destruction and oppression during the times of the Arab Khalifat. During Omar's regime the Mahomedans conquered the province of Egypt. Omar had deputed a Sardar named Amru to conquer it. Amru was carrying on warfare with the Rome people at Alexandria for one full year with great tact. After defeating the Roman armies Amru wrote to Khalifa 'There is one ancient and grand library here. What should I do with it?' Gibbon writes that 'the well known answer of Omar was inspired by the ignorance of a fanatic. 'If these writings of these Greeks agree with the book of God they are useless and not be preserved if they disagree, they are pernicious and ought to be destroyed.' The sentence was executed with blind obedience. the volumes of paper or parchment were

distributed to the four thousand baths of the city, and such was their incredible multitude that six months were barely sufficient for the consumption of this precious fuel ' (Page 534—The Decline and Fall of the Roman Empire Vol V)

Just as this destruction was caused so also the people were oppressed by Zizia tax, during the time of the Arab Khalifat. It was a rule that the conquered people must pay every year a tax of Rs 60 30 or 15 according to their status. The conquered were also prohibited from putting on Mahomedan dress, from going out with weapons with them and from making use of a saddle on horseback. The Arab conquerors used to say to the conquered, "Look here, we have conquered you. It is now our duty to protect you. There are only two ways of doing it—either be one of us so that you may get all the rights, otherwise pay the tax in order that you may be protected. Choose one out of the two."

No sooner did the Khalifat which was under the control of the Arabs, become extinct and subsequently go into the hands of the barbarous, cruel and religiously fanatic people like the Turkish and other communities it assumed a harsh and ruinous form. Even though some of the Khalifas were liberal minded they perpetrated a great many atrocities even on the followers of the Islam on account of their evil propensities and religious fanaticism. The conduct of these people was quite against the command of the Prophet. However they used to style themselves as his followers. Sir Ameeralli has described as to how the Khalifat later on came to grief on account of these barbarous followers.

"In the year 1150 under the orders of the Caliph Mustanjid, all the philosophical works of Ibn-Sina and the copies of the Rasail-i-Ikhwan us-Safa found in the public and private libraries were consigned to the flames. In 1142 the physician Ar-Rukn Abdus-Salam was accused of atheism, and the populace and priests

proceeded to make a bonfire of his books. The Mullah who presided at this ceremony stood on a chair and delivered a sermon against philosophy. As the books were brought out they were delivered to him, and with a few remarks on their impiety, he threw them into the fire. A disciple of Maimonides was a witness to this strange scene, and has left an account of it. "I saw," says he, "in the hands of this doctor the work of Ibn-ul-Haithem (Al-Hazen) on astronomy. Showing to the people the circle by which the author represented the celestial sphere, the doctor burst forth, "Misery of miseries, inexpressible disaster!" and with these words he threw the book in'to the flames." But even the influence of Imam-al-Ghazzali and the temporal power of the sovereigns, some of whom were at heart rationalists, would not have prevented the eventual victory of reason over the dead-weight of authority, had not the Mongols sword turned the scale. "One Khan, one God, as the Khan's ordinance is immutable, so is God's decree." Could any doctrine be more logical or more irresistible, backed as it was by a million swords? Rationalism, philosophy, the sciences and arts went down before that avalanche of savagery-never to rise again. The gleams of light which we have seen shining on Western Asia under the successors of Hulaku were the fitful rays of the setting Sun. Policy worked with an inborn fanaticism in crushing any endeavour to introduce rationalism and philosophy in the Moslem world. The lawyers were not only strong, but also the main support of despotism. The result was, as we have already seen, Patristicism took possession of the hearts of large sections of Moslems, and has in course of time become a second nature with them. (Page 450-1) *The Spirit of Islam-Ameerali*

CHAPTER V

The Early Invaders and the Sultans of Delhi

The extracts collected in the third Chapter were adopted as the only important teachings by the hungry marauders, looters and the ambitious invaders. The Sultans of Dehli and the Moghul Emperors later on, made it a consistent policy to annihilate the non muslims. They made it a religious duty to be intolerant towards others and cruel suppression of the non muslims, the price of Heaven. Here the author tries to give some instances from the standard books on Mahomedan History.

Walid, the Khalifa of Bagdad sent Mahomed Kasim to invade the province of Sind. With a very large army he put up his camp outside the city of Debal. Mahomed Kasim at the outset got the temple top (kalas) blown up by five hundred men. Immediately thereupon the whole of the city Debal fell into the hands. Kasim taught a new lesson to the Hindus and the Buddhists of that place by a wholesale slaughter of all men and women in the city of Debal. The weak people began to entreat Kasim to show mercy. In reply he said only this ' I have no orders to show mercy. He made slaves of several women and the Buddha Bhikshunis in that temple. He converted several officers to Mahomedanism and granted them a new lease of life and he looted and devastated the city of Debal. He forcibly made several people to embrace Mahomedan religion.

Mahomed Kasim captured the fort of Raur and forcibly converted sixty thousand men and women to Islam. He committed a great slaughter at Brahmanabad also,

acquired booty and sent two daughters of Dahar to Khalifa by way of booty.

Late C. V. Valdia in his *History of Medieval India* Vol. I Page 171, writes about Mahomed Kasim thus,—
 "The conquerors gave the first lesson of terrible Mahomedan warfare to the Hindus and Buddhist of Debal. For they massacred all the male population of the town. The people stood aghast and prayed for mercy; but Mahomed Kasim said, he had no orders to show mercy. Probably he wanted to make an example by inflicting a terrible lesson."

In the year 1001 A. D. Mahomed left Gazni with fifteen thousand horse-men and invaded Jaypal's territory. A desperate battle was fought. Jaypal was defeated. Mahomed Gazni got all his gems and jewels. Jaypal got himself freed on payment of heavy ransom. Mahomed looted the city of Vahind, annexed a considerable province to his territory and polluted and made all the people Muslims.

Greed for money and the religious zeal were the only two underlying principles of his invasion. On account of his greed for money he amassed a very great loot and on account of his religious zeal he demolished temples, broke idols and slaughtered Hindus. Mahomed of Gazni was extremely greedy, cruel, wicked minded and he rejoiced in killing Idolaters. Smith says, "it would be tedious to relate in full the story of all his murderous expeditions." (Page 191. *The Oxford History of India—Smith*)

After Mahomed of Gazni India comes into contact with Shahabuddin of the Ghori dynasty. Like Mahomed of Gazni he made several invasions on India one after the other. Prithwiraj was a very mighty king. Mahomed Ghory invaded India with firm determination (1191 A. D.). Prithwiraaj, with the help of Samarsinh, the king of Chitor defeated and captured Mahomed Ghory and set him free on taking from him a ransom of eight thousand horses and wealth in other shape.

The vanquished Mahomed Ghory was continuously burning within himself and making a very great preparation

After making special preparation he again came to India in 1193 A. D. Many Rajputs joined hands to fight on the side of Prithwiraj. Both the armies came at Thaneshwar. At first Mahomed Ghory was defeated. The Hindu army pursued him. But at last Prithwiraj fell into the hands of the enemy who killed him. As soon as Mahomed Ghory got success in the battle he slaughtered innocent people—demolished temples and built mosques there. While leaving he appointed a slave named Aibak as a Subhedar and went back to Gazni. Later on in 1194 A. D. Mahomed defeated Jayachand of Kanoj with the help of this very Aibak and he completely looted that wealthy city. Thereafter he attacked the holy place of Benares, broke the idols and looted the temples there.

The very Kutubuddin Aibak who helped Mahomed, later on, became the first Sultan of Delhi. He named the buildings viz. Vishnustambha and Prithvistambha of the Hindu Kings as Kutubminar and Kutubmasjid. Kutubuddin was cruel and fanatic person who wantonly slaughtered the conquered. He struck terror into the hearts of the Hindus by committing slaughter of the fighting as well as the non fighting people.

Mahomed Bakhtyar Khilji was a brave and enterprising Sardar of the same calibre as that Kutubuddin Aibak and Mahomed together captured Delhi in 1193 A. D. and conquered the province of Bihar thereafter. He killed all Brahmans and the Buddhists in the province of Bihar. He killed thousand Bhikshus and threw away their holy books. At that time the Buddha religion was stable in the province of Bihar. In consequence of this slaughter by the Mahomedans the Buddha Bhikshus fled to China, Tibet and Nepal. The Buddha religion in Northern India

Later on, the Sardars of Allauddin invaded Gujrat and looted the temple of Somnath again. They captured and took away to Delhi, Kamaladevi, the beautiful wife of Raja Karnarai. Allauddin later on, made her his chief Queen.

Allauddin was barbarous, stupid, unjust, cruel and tyrannical. Malik Kafur was also brave, cruel and tyrannical like Allauddin. He became notorious for shedding blood by committing slaughter of the innocent women and children.

As Allauddin was obstinate, intoxicated with the arrogance of wealth, cruel, callous, and insolent, the Hindu population had to suffer a great deal at his hands. Because he believed that the people, when possessed of great wealth, would not obey him, he deprived of their wealth and made them penniless. He used to receive even the minutest news through the secret spies. He issued orders that even the Sardars should not meet one another, give parties and that they should celebrate marriages with his permission etc.; that they should not keep cattles, servants etc. beyond a particular limit and they should not hold private meetings and celebrate festivals.

"He also issued orders as follows:—The Hindus should not be given horses to ride, they should not keep arms. They should not put costly dresses, and they should not live in a grand style; they should credit half the income of their lands to Government, they should pay taxes even for cattles: The wives of Hindu officers should serve in the houses of Musalmans: They should pay homage to the Government officers from a respectable distance as soon as he was seen. (Page 110)—Lanepool

Allauddin treated the Hindus very contemptuously, cruelly and revengefully. Once Allauddin asked the Qaji, "according to our religious books how should Hindus behave?" The learned Qaji Mughis-ud-din declared to Allauddin Khilji, in accordance with the teaching of the books on canon Law:—"The Hindus are to be

in the Law as 'Payers of tribute' (Kharaj-Guzar), and when the revenue officer demands silver from them, they should, without question and with all humility and respect, tender gold. If the officer throws dirt into their mouths, they must without reluctance open their mouths wide to receive it. By these acts of degradation are shown the extreme obedience of the Zimmī, the glorification of the true faith of Islam, and the abasement of false faiths. God himself orders them to be humiliated, (as He says, 'till they pay Jizya') with the hand and are humbled. The Prophet has commanded us to slay them, plunder them, and make them captive. No other religious authority except the great Imam (Hanifa) whose faith we follow, has sanctioned the imposition of the Jizya on Hindus. According to all other theologians, the rule for Hindus is 'Either death or Islam' (Zia Barani 290) (Page 252)—History of Aurangzib Vol III—Sarkar

Lane Poole says about Allauddin that 'the Hindu was taxed to the extent of half the produce of his land, and had to pay duties on all his buffaloes, goats and other milch cattle. The taxes were to be levied equally on rich and poor, at so much per acre, so much per animal. Any collectors or officers taking bribes were summarily dismissed and heavily punished with sticks, pincers, the rack, imprisonment and chains. The new rules were strictly carried out, so that one revenue officer would string together 20 Hindu notables and enforce payment by blows. No gold or silver not even the betel nut, so cheering and stimulative to pleasures, was to be seen in Hindu house and the wives of the impoverished native officials were reduced to taking service in Muslim families. Revenue officers came to be regarded as more deadly than the plague, and to be a government clerk was disgrace worse than death, in so much that no Hindu would marry his daughter to such a man' (Page 56)—Thoughts on Pakistan

Ghiyasuddin formerly a slave, usurped the throne of Delhi. He levied more taxes on the Hindus than on the Mahomedans. While Ghiyasuddin was, once, coming to Delhi after suppressing revolts, his son Ullughkhan invited his father for a dinner and deceitfully killed him

became extinct on account of these atrocities on a very large scale. The Mahomedans burnt very big libraries in the province of Bihar. They broke innumerable Buddha idols, demolished beautiful buildings and temples—such as Maths, Stoopas and Stambhas and erected mosques in their places.

Smith describes Kutubuddin Aibak in this way. "He was a typical specimen of the ferocious central Asian warriors of the time, merciless and fanatical. His valour and profuse liberality to his comrades endeared him to the bloodthirsty historian of his age.....All the leaders in the Muslim conquest of Hindustan similarly rejoiced in committing wholesale massacres of Hindu idolaters, armed or unarmed. Their rapid success was largely due to their pitiless 'frightfulness', which made resistance terribly dangerous, and could not always be evaded by humble submission." (*Page 223 The Oxford History of India-Vincent A Smith*)

After Aibak's death his son in law Altamash ascended the throne. He destroyed the temples at Ujjain. He removed the idols of Vikramaditya and Mahakali to Delhi and broke them to pieces at the door of a mosque.

After him Balban became the Sultan. He was a very bitter hater of the Hindus. He never used to appoint the Hindus on any post of authority. He never felt sorry for killing persons and shedding blood. He ruled by the strength of the secret spies and extremely harassed the Hindus. Balban defeated the Hindus who rose against him and slaughtered twelve thousand men and women. He stripped off the skin of one hundred persons, stuffed them with straw and suspended them at different places on the outskirts of Delhi. Smith has described that "he had no regard for human life, and no scruples about shedding blood. He was indeed a ruthless king. Fear and awe took possession of all men's hearts. He never laughed. He was stern and bloody."

'By Royal command many of the rebels were cast under the feet of elephants, and the fierce Turks cut the

bodies of Hindus in two. About a hundred met their death at the hands of the flayers, being skinned from head to foot their skins were all stuffed with straw, and some of them were hung over every gate of the city. The plain of Hauz Rani and the gates of Delhi remembered no punishment like this nor had one ever heard such a tale of horror " (Page 228)

Tughralkhan raised a revolt in Bengal. Balban set out to suppress it. He killed wives and children of Tughrak and he put up several impaling stakes in a line and sent thousands of people to gallows. The Historian named Barani says that no one in India has seen such cruelty as was shown by Balban in the province of Gaud. He used to terrify the Sardars appointed at different places quoting before them the example of Tughrak. Rivers of blood began to flow wherever he went for keeping law and order. Heaps of corpses collected near the cities and the whole of the province was full of dirty smell. Such is the description given by the Historians regarding Balban. After him Kaikubad became the Sultan of Delhi. He was also vicious, cruel and wicked. This Sultan established his power to some extent in certain provinces by such deeds as—breaking idols, building mosques and harassing the Hindus.

Allauddin invaded Chitor in 1303 A. D. on account of his ardent desire to have Padmini. Padmini hit upon a plan to deceive Allauddin. Believing that Padmini was coming to see him Allauddin went to receive her, when seven hundred brave soldiers came out of the palanquins throwing off their veils and commenced slaughter. Allauddin resisted but he suffered a great loss and he returned. Next year he again invaded Chitor. The women there burnt themselves alive and the men fought desperately and courted death. Consequently he became dispirited.

and thus surpassed Allauddin Ullughkhan took a new name Mahomed. Just as Balban was in the slave dynasty and Allauddin in the Khilji Dynasty, so this mad Mahomed was in the Tughlak Dynasty. All these three persons were very cruel. This Mahomed was revengeful, cruel and easily excitable. He lacked in practical sagacity and foresight and consequently his Hindu subjects had to suffer a great deal.

In the Deccan, villages after villages were ruined and thousands of people died on account of want of rain. As money and treasury all became exhausted Mahomed levied taxes on the people unsympathetically. He dealt severely with those who refused to pay the same. For the purpose of killing people he trained elephants. The elephants used to kill the revolvers by trampling them under their feet or cut people to pieces with the sword held in their trunks.

As the scarcity of money was keenly felt he ordered copper coins and paper notes to be legal tender in place of gold. The people began to make payment into the government treasury in copper coins. As Mahomed suffered a heavy loss on account of this he got excited and became mad. The soldiers revolted because they did not get their pay. As he had no money he became cruel so much so that he went to the length of hunting men like beasts. Once he invaded Kanoj, entered the city and killed all the people there. In order to raise money he increased the land assessment ten times. The people began to run away from the cities. He used fire and sword without restraint. People began to run for shelter. Revolts broke out everywhere. Ultimately he died while suppressing the revolts. Mahomed was cruel, murderous and tyrannical. Smith says that 'Mahomed Taghlak was guilty of acts which the pen shrinks from recording' (Page 238).

—Oxford History of India

After Mahomed Taghlak, Phiroz Taghlak came to the throne. He made invasions on the provinces of Bengal, that had become independent, one after another and slaughtered one lakh eighty thousand people. Even then he could not subjugate the province of Bengal.

He used to destroy temples having idols. He used to burn temple libraries. He used to be very harsh towards the Brahmans and levied Jiziya tax on them. Smith writes, "in former reigns Brahmans had been excused. Firoz Shah, after consultation with his learned lawyers, resolved to include them. The Brahmans assembled, and fasted near his new palace on the Ridge for several days until they were at the point of death. The difficulty thus threatened was compromised by the assessment of a reduced all round rate on Brahmans." (Page 251)

The story regarding the extent to which the Hindus were harassed during the rule of Phiroj is well known. Idol-worship was strictly prohibited in the city of Delhi. There was one very old Brahmin living in the city of Delhi worshipping the idol against the order of the Emperor. As the idol of this Brahmin used to meet and grant the object of the vows of many people, many people used to collect at his house at the time of worship. Hindus and Musalmans used to attend this congregation. This news reached the ears of Phiroj. He consulted Ulemas. They said, 'If a Brahmin does not embrace Islam he should be burnt alive.' Accordingly that Brahmin was made to sit on a pile of wood and burnt. Smith says that "the historian witnessed the burning alive of a Brahmin who had practised his rights in public" (Page 250)

Phiroz was so much fond of converting people conquered in battle, and making slaves of them, that he had one lakh and eighty thousand slaves in his retinue. He was a staunch follower of Islam and was a great enemy of Hindu religion. He used to behave in each and every respect in accordance with the tenets of the Quran. In

order to show how his reign was full of tyrannical and barbarous deeds, we quote some passages of his diary from Oxford History of India by Smith.

"I cut off the heads of the elders of this sect, and imprisoned and banished the rest, so that their abominable practices were put an end to."

"Under divine guidance I destroyed these edifices, and I killed those leaders of infidelity who seduced others into error, and the lower orders, I subjected to stripes and chastisement, until this abuse was entirely abolished."

"I ordered that the leaders of these people and the promoters of this abomination should be put to death I forbade the infliction of any severe punishment on the Hindus in general, but I destroyed their idol temples and instead thereof raised mosques."

"I encouraged my infidel subjects to embrace the religion of Prophet, and I proclaimed that every one who respected the creed and became a Musalman should be exempt from the Jiziya or Poll tax. Information of this came to the ears of the people at large, and great numbers of Hindus presented themselves, and were admitted to the honour of Islam. Thus they came forward day by day from every quarter, and, adopting the faith, were exonerated from the Jiziya, and were favoured with presents and honours " (Page 250)

Smith writes, "Those unquestionable facts prove that Firozshah carried on the savage tradition of the early invaders, and believed that he served God by treating as a capital crime the public practice of their religion by the vast majority of his subjects " (Page 249)

After Phiroz Tughlak, Taimur Lang made an unexpected incursion Taimur Lang is classed among the enemies of the mankind He was Turk by caste He captured twentyseven crowns in all He was indifferent to religion On the conquest of Bagdad he burnt to ashes all the books regarding the Mahomedan religion there, and he killed many people and made a pile of their heads outside the city. He made one hundred

and twenty columns of such heads. Some times the skillful artisans of Taimur used to enclose even living people in wall of bricks and chunam and thus erect the rampart wall

This demon endowed with the qualities mentioned above, invaded India in Decembr 1398 A. D. with a great ambition. Jadunath Sarkar in his History of Aurangzeb says, "when Taimur, for instance, was tempted by the report of the vast wealth of India to come and plunder it, he announced his aim to be 'to overthrow their temples and idols and become Ghazis and Mujahids before God, since the inhabitants are chiefly polytheists and infidels, and idolaters and worshippers of the Sun, by the order of God and His Prophet it is right for us to conquer them' (Elliot iii 396) This motive sanctified all his massacres and outrages in the eyes of his fellow-believers" (Page 255-256)

Taimur looted the city of Delhi for five days to his heart's content. He massacred a lakh of residents and caused a heavy bloodshed in the city. Heaps of corpses were lying everywhere. No room was left for passage through the streets. What quantity of diamonds, rubies, pearls and gold was looted is not known. He caused extensive havoc throughout the country by means of fire and sword. He went to Hardwar, caused destruction there and secured loot.

After Bahalol, Shikander Lodi usurped the throne. In the matters of religion, Shikander Lodi was extremely bigotted. He destroyed the famous temples of the Hindus at Muttra. He stopped their fairs. He prohibited tonsuring heads and taking baths on the banks of the rivers, the Ganges and the Jumna at the holy Tirthas on religious festive times and he harassed the Hindus in every way. One story regarding the harassment is as follows —

"There was a Brahmin living in a village near Lucknow. He used to propound that 'if a person follows, no matter what religion, sincerely, he is liked by God.'

The Kazis of Lucknow tried to rebut the statement, but that Brahmin defeated them in argument by dint of erudition. Shikandar held a big Darbar and got the point argued by nine Moulavis, but in spite of that the Brahmin would not give up his way. Even though a threat was held out to him that 'Either be a Musalman or you will be beheaded,' he would not give in. Ultimately Sikander ordered him to be killed" (Page 489)

—The History of Medieval India—*Ishwari Prasad*

The history of the early invaders and the Sultans seems to be full of such deeds only as committing murders in the royal families, fights, securing loot by invasions, forcibly recovering taxes from the Hindu population and harassing them. All the Sultans (with a few exceptions) in the Sultan Shahi spreading over a period of these three hundred and twenty five years, appear to be blood thirsty, tyrannical, cruel, treacherous, fanatic and haters of the Hindu Religion

CHAPTER VI

The Moghals and Intolerance

This is not the place to give the whole account of the Moghal History. We only wish to quote here some examples for our readers to have an idea of the intolerance showed by the Moghal emperors towards non believers

Rana Sang the rival of Babar stood ready to take up arms against Babar. Babar prepared for the battle armed with guns. Luck cast its die against Sanga and he met with a defeat at Fatepur Sikri. The Musalmans who had become insolent because of the great victory, severed the heads of the Rajputs killed on the battle field, carried out a great massacre, and as an emblem

of victory, Babar assumed the name of Gazi, that is to say, the punisher of the Kaffirs

In Babar's time there was little change in the former malicious attitude with the Hindus. The Afghans used to behave with hatred towards the Hindus. The letter that Babar has written to his son regarding the stopping of cow killing is worth consideration. It is as follows —

"O my son ! People of diverse religions inhabit India, and it is a matter of thanks giving to God that the King of Kings has entrusted the government of this country to you

It therefore behaves you that —

1 You should not allow religious prejudices to influence your mind, and administer impartial justice, having due regard to religious susceptibilities and religious customs of all sections of the people

2. In particular, refrain from the slaughter of cows which will help you to obtain a hold on the hearts of the people of India, thus you will bind the land to yourself by ties of gratitude

3 You should never destroy places of worship of any community, and always be justice loving so that relations between the king and his subjects may remain cordial and thereby secure peace and contentment in the land

4 The propagation of Islam will be better carried on with the sword of love and obligation than with the sword of oppression

5 Always ignore the mutual dissensions of Shi'ahs and Sunnis otherwise they will lead to the weakness of Islam

6 Treat the different peculiarities of your subjects as the different seasons of the year so that the body politics may remain free from disease (Page 235)

(The Crescent in India—A Study in Medieval History—Prof S R Sharma)

After the death of Babar everywhere rebellions broke out. In order to bring Bahadurshah of Gujerat

under control, Humayun marched against him. At that time Bahadurshah had laid a seige around the fort of Chitor. Humayun kept quiet for a few days thinking that if in such condition a sudden attack was made on Bahadurshah, he would be defeated and thereby he would be guilty of the sin of having helped the Hindu Rajput of Chitor, that is to say, of having helped the 'Kafirs'. Later on after Bahadurshah had run away to his side of Mandavgad, Humayun left the work unfinished and returned to Delhi. Sher Khan of the Sur Dynasty had become a mighty power in Bengal. Humayun went to that side to bring him under control. At one or two places Sher Khan defeated Humayun, and he assumed the title of a king at Gaud. Then Humayun had to roam about in the jungles.

In 1543 A. D. Sher Khan invaded Pranmal, the Thakur of Raisin. Pranmal managed to hold out for six months. Eventually after taking Sher Khan's promise he agreed to surrender the fort. As arranged Pranmal came to interview the Shah, but before that a Musalman 'Sadhu' told Shers Shah that there was no necessity to abide by the promises given to a 'Kafir'. Therefore Shers Shah mercilessly massacred all people who had surrendered to him. Pranmal was slaughtered, Shers Shah emasculated Pranmal's son, and taught the singing girl's profession to his daughter.

Wheeler says about Shers Shah that "he did one thing which reveals his real character. A Rajput Garrison (Pranmal) had surrendered on condition of marching out with their arms and property. Sher Khan broke faith and slaughtered every man. It is obvious that he was as treacherous and bloodthirsty as the ordinary run of Afghans." (*Page 134*)

(History of India—Wheeler, Vol IV Part I)

Smith in his Oxford History of India supports this. "He disgraced himself by ordering a treacherous massa

cre of the garrison of Raisin in Central India and was killed in 1545 " (Page 327)

Humayun on his part, after wandering at Lahore, Sind etc stayed under the shelter of Hindal at Sukkar. Later on Humayun going to Kandahar, sought the shelter of Shah of Iran Tehmusp sent a bundle of faggots to Humayun and informed him, 'if you do not embrace the Shia faith, these every faggots will be used for your funeral pyre' Out of seer necessity Humayun had to accept this proposal

In the year 1556 A D Akbar came to the throne He had at first to put an end to the strifes of his own 'Sardars' (Chiefs) After that work was finished he started to conquer territory and put the same under order The Rajput Kings of Jaipur and Jodhpur came under his protection soon and by giving their daughters in marriage, they formed an alliance with Akbar In 1567 A D Akbar invaded Chitor The Rajputs put up their best efforts in resistance Eventually the Rajputs performed 'Johar' and the ladies offered themselves upon the pyres of their deceased husbands Thereafter Akbar completely devastated Chitor

Akbar was very cruel After seizing the fort of Chitor, he massacred twelve thousand Rajputs In the eighteenth year of his career, he cut off the heads of two thousand persons and piled them up into heaps

Wheeler writes about the cruelty of Akbar in this way. " He (Akbar) had another way of getting rid of his enemies which is revolting to civilization He kept a a prisoner in his pay He carried a box with three compartments one for betel another for digestive pills a third for poisoned pills No one dared to refuse to eat what was offered him by the Padshah The offer was esteemed an honour How many were poisoned by Akbar is unknown The practice was in full force during the reigns of his successors " (Page 174-175)

(History of India—Wheeler Vol IV Part I)

He killed many persons by taking them to and getting them crushed under the feet of his favourite elephants. Many a person were thrown and sunk in the waters of Jumna. With the object of examining the growth of foetus, he opened abdomen of many a pregnant woman. After he had carried out deeds of such cruelty, he felt great pangs (of conscience)

In matters of religion Akbar was lax and indifferent. He used to observe the holiday of Navaroz which falls on the first day of the Iran year. During these holidays he used to enjoy with unflinching eyes, the beauty of Rajput ladies. The Rajput beauties of Rajasthan used to keep various articles for sale in the bazar during these festivals. He used to take such advantage of it under the pretext of buying those articles. Lieutenant Colonel James Tod writes, "yet there is not a shadow of doubt that many of the noblest of the race were dishonoured on the 'Noroza', and the chivalrous Prithwira was only preserved from being of the number by the high courage and virtue of his wife, a princess of Mewar, and daughter of the founder of the Suktwaits. On one of these celebrations of the Khooshroz, the monarch of the Moguls was struck with the beauty of the daughter of Mewar, and he singled her out from amidst the united fair of Hind as the object of his passion. It is not improbable that an ungenerous feeling united with that already impure, to dispoil the Secsodias of their honour though a princess of their house under the protection of the sovereign. On retiring from the fair, she found herself entangled amidst the labyrinth of apartments by which egress was purposely ordained, when Akber stood before her but instead of acquiescence she drew a poniard from her corset, and held it to his breast, dictating and making him repeat, the oath of renunciation of the infamy to all her race' (Page 280) (The Annals and Antiquities of Rajasthan—Tod Vol I)

He founded a new religion itself called 'Dine Ilahi' and preached the same. In that enthusiasm he destroyed mosques and built stables for horses in their places. He

completely removed the 'Jizia' tax. Once when he was at Lahore it was the festival of *Ida*, when he prohibited the killing of animals, even stopped cow killing and eating the cow's flesh and onions and garlic.

The credit for whatever good that was done in the practices of land revenue, is only due to the Hindu Raja Todarmal. When the Musalmans had made great many complaints against Todarmal, he severely took them to task by saying "None of you is able to carry out your work successfully without taking assistance of a Hindu officer." There was a Brahmin named Maheshdas, on account of the poetic faculty the emperor conferred on him the title of 'Raja Birbal'. Tansen too was a Hindu musician. For his very first musical performance he received a reward of two lacs of rupees. Mansingh the man of great influence, was the commander in chief of the army. It appears that all the big conquests were achieved by Mansingh only. The credit of Akbar's prosperity goes to the Hindus alone at his court. Abul Fazal says about the Hindus of his time—

"Some among them are virtuous in the highest degree and others carry vice to the greatest excess. But impartiality must allow that those among them who dedicate their lives to the worship of the deity exceed men of every other religion in piety and devotion. They are vigorous enemies and faithful friends and when driven to despair make no account of their lives. They are renowned for wisdom, disinterested friendship, obedience to their superior and many other virtues." (Page 642)
(*Ayene Akabery* or *Akabar's Regulations for the Government of Hindustan—Abul Fazal*)

Salim alias Jehangir had only the faults of Akbar. He was married to Jodhabai, the daughter of the King of Bikaner. Salim made unremitting attempts to bring into his harem, the daughters of Rajputs.

In Akbar's regime, because of his association with Hindu ladies, the "Darbar" (court) came to be on

Hindu lines On the contrary during the regime of Jehangir, owing to the dominating influence of Nurjehan, the royal court acquired Iranian etiquettes. The Emperor came to be so much under the thumb of Nurjehan that he used to say 'I would require nothing else, if I only got one seer of wine and half pound of flesh.' Jehangir required liquor all day and night continuously.

During Jehangir's regime came Captain Hawkins, Sir Thomas Roe and other English travellers. Sir Thomas Roe came as an ambassador from the British monarch to the court of Jehangir. Roe having made a minute observation of the Darbar and other matters sent a lot of information to England. Subsequently Roe and the Emperor also fell out. The reason was that the Mughal 'Subhedars' used to exact money from the ryot by oppressing them. Wheeler in his 'History of India' writes about Roe that "He was growing unpopular. His complaints against provincial Governors raised up enemies. Roe was conscious of this. He explains the causes. The governors dreaded lest Jehangir should discourse their oppressions and exactions. ... They were tyrannical towards the Hindus. They hanged men up by the heels until they paid fine or ransom. Accordingly they regarded Roe as an informer." (Page 232)

Jehangir was cruel by nature. Jehangir used to take pleasure in coolly watching the crushing of convicts under the feet of the elephants. He used to form the wrestling match between the tiger and an unarmed man. Once he allowed one hundred 'Ramoshis' to be devoured by dogs and killed the rest in different manners in batches on the way to Ajmer. He asked his brother's son to place his hand on the mouth of a lion. As he did not do so, he was kept locked up in a dark cell for the rest of his life. Once he brought to Delhi the heads of ten thousand rebels, massacred ten thousand people by tying them to trees upside down. Jehangir himself writes in his autobiography, "During the reign of my father and

subsequently of my own there is scarcely a province in the empire in which either in battle or by the sword of the executioner five and six hundred thousand human beings have not at various periods fallen victims to this fatal disposition to discontent and turbulence." (Page 128) (*Memoirs of the Emperor Jehangir—Major David*)

Shahjahan killed his opponents and secured the kingdom in the year 1627 A.D. His reign is full of battles and cruel deeds.

Even in his reign we read the destruction of the temples that the Hindus had started to rebuild, and the account of this direct attack on the piety of the Hindus is thus solemnly recorded in the *Badshah-namah*.

"It had been brought to the notice of His Majesty, says the historian, that during the late reign (of Akbar) many idol-temples had been begun but remained unfinished at Benaras, the great stronghold of infidelity. The infidels were now desirous of completing them. His Majesty, the defender of the faith, gave orders that at Benaras and throughout all his dominions in every place all temples that had been begun should be cast down. It was reported from the province of Allahabad that 76 temples had been destroyed in the district of Benaras." (Page 54)—*Thoughts on Pakistan*

The very mention of Aurangzeb's name evokes in our minds simultaneously all such ideas of oppression, sternness, high handedness, tendency to persecute the Hindus etc. while from the views of Musalmans, Aurangzeb was a 'Sadhu' and devoted to God, from the view point of others he was cruel, deceitful, treacherous and self seeking. He usurped the throne of Delhi with his hands besmeared with the flesh and blood of his brothers, he had killed. Immediately on accession, conquering the Deccan, establishing the Suni cult and spreading the teaching of his religion amongst the Hindus who were 'Kaffirs', were the objects he sought to achieve. All the bad qualities were centred in Aurangzeb—that was the very reason why after his death—the Moghal Empire began to decline.

PERSECUTION OF HINDUS

Aurangzeb had determined to put an end to irreligiosity prevailing till then immediately on coming to the throne. Accordingly with the ambition of bringing about the downfall of the Hindu religion and turning the whole of India Islamic, he introduced the Lunar calender in the place of Solar one. He appointed officials to stop all things connected with the show and pomp of idol worship.

Prof Jadunath Sarkar has written the History of Aurangzeb in four volumes, mainly based on Persian sources. We suggest our readers to read the Chapters 34 and 35th from Volume III. Here we give some of the passages from the above mentioned chapters from which one can understand the intolerance shown by Aurangzeb towards Hindus —

"The leaders of Hindu religion and society were systematically repressed, to deprive the sect of spiritual instruction, and their religious gatherings and processions were forbidden in order to prevent the growth of solidarity and a sense of communal strength among them. No new temple was allowed to be built nor any old one to be repaired, so that the total disappearance of all places of Hindu worship was to be merely a question of time." (Page 254)

"Outside their own realms, the destruction of temples and the slaughter of Hindus sanctified every war of aggression. Thus a frame of mind was produced in the Muslim community which habitually regarded plunder and homicide as the purest of human acts, as 'exertion in the path of God'." (Page 255)

"When a class of men is publicly depressed and harassed by law and executive caprice alike, it merely contents itself with dragging on an animal existence. With every generous instinct of the soul crushed out of them with intellectual culture merely adding a keen edge to their sense of humiliation, the Hindus could not be expected to produce the utmost of which they were capable, their lot was to be hewers of wood and drawers

of water to their masters, to bring grist to the fiscal mill, to develop a low cunning and flattery as the only means of saving what they could of the fruits of their own labour. Amidst such social conditions, the human hand and the human mind cannot achieve their best, the human soul cannot soar to its highest pitch. The barrenness of the Hindu intellect and the meanness of spirit of the Hindu upper classes are the greatest condemnation of Muhammadan rule in India. The Islamic political tree, judged by its fruit, was an utter failure" (Page 260)

HIS DESTRUCTION OF HINDU TEMPLES

"Next, he took a step further, and in the 12th year of his reign (9th April 1669) he issued a general order 'to demolish all the schools and temples of the infidels and to put down their religious teachings and practices'. His destroying hand now fell on the great shrines that commanded the veneration of the Hindus all over India, such as the second temple of Somnath built by the pious zeal of Bhimadewa soon after the destruction of the older and more famous one at the hands of Mahmud of Ghazni, the Vishwanath temple of Benares, and Keshav Rai temple of Mathura, that 'wonder of the age' on which a Bundela Rajah had lavished 33 lakhs of Rupees. And the Governors of the provinces had no peace till they could certify to the Emperor that the order of demolition had been carried out in their respective provinces" (Page 265-66)

"The destruction of Hindu places of worship was one of their chief duties, and so large was the number of officers employed in the task that a 'Director-General (Darogha)' had to be placed over them to guide their activity" (Page 267)

JAZIYA

"By imperial orders the 'Jaziya' was reimposed on the 'unbelievers' in all parts of the empire from 2nd April, 1679, in order, as the court historian records, to 'spread Islam and put down the practice of infidelity'. When the news spread, the Hindus of Delhi and its environs gathered together in hundreds and stood on the bank of the Jamuna below the balcony of morning salute in the palace wall, and piteously cried for the withdrawal

of the impost But the Emperor turned a deaf ear to their plaintive wail When next Friday he wanted to ride to the Jama Mosque to attend the public prayer, the whole road from the gate of the Fort to the Mosque was blocked by a crowd of Hindu suppliants, whose number was swollen by all the shopkeepers and craftsmen of Delhi city and the cantonment bazar, out for a demonstration The crowd did not disperse in spite of warning, and the Emperor after waiting vainly for an hour ordered elephants to be driven through the mass of men, trampling them down and clearing a way for him."

(Page 271-272)

" We shall not be far wrong in holding that the ' Jaziya ' meant for the Hindus an addition of fully one third to every subject's direct contribution to the State To be a Muslim was to be free from this extra taxation "

.(Page 274)

HINDU WOMEN AND AURANGZEB

For instance, we read how a local ' Faujdar ' named Mursid Quli Khan Turkman (who died in 1638) took advantage of his campaigns against refractory tenants to gratify his lust When the villagers were defeated he seized all their most beautiful women and placed them in his harem Another practice of this licentious officer is thus described in the Masir ul Umara (Page 422) "

" On the birthday of Krishna, a vast gathering of Hindu men and women takes place at Govardhan on the Jamuna opposite Mathura The Khan, painting his forehead and wearing a dhoti like a Hindu, used to walk up and down in the crowd Whenever he saw a woman whose beauty filled even the Moon with envy, he smashed her away like a wolf pouncing upon a flock, and placing her in the boat which his men had kept ready on the bank, he sped to Agra The Hindu (for shame) never divulged what had happened to his daughter "

(Page 291)

CHAPTER VII

Some other Muslim Rulers and Intolerance

In the preceding two Chapters, the readers have seen many instances of intolerance, fanaticism and bigotry shown towards Hindus by the early invaders the Sultans of Delhi and the Mogal Emperors To support the above fact we give here some incidents of Muslim Rulers who ruled in the Deccan, Gujrat, Kashmir, Bengal, Khandesh etc

During the reign of Mohamed Tughlak many rebellions broke out Taking advantage of this opportunity, Jafarkhan assumed the title of Allauddin Hadsan Gangu Bahamani and founded a kingdom at Gulbarga Later on he behaved ungratefully even towards the Hindu kings who had helped him

After he came to the throne Mahomedshah immediately marched against the king of Telangan About this time the fort of Mudgal was captured by the king of Vijaynagar Mahomedshah got enraged at this and vowed to slay one lakh of Hindus Shortly thereafter he killed seventy thousand civilian Hindus In order to save the poor and helpless from this massacre the king of Vijayanagar made a treaty with him paying some money

Ahmedshah Vali who came to the throne fought a battle with Devraya of Vijayanagar He marched against the king of Warangal in the year 1424 A D and conquered that province and killed the king He killed many a Hindu and converted many women and children to Islam He demolished the Hindu temples in that province and built mosques on those spots He changed his capital from Gulbarga to Bedar

After Ahmedshah Vali, Allauddinshah came to the throne. He was a great harasser of the Hindus. He did not even speak to the Brahmins.

If the history of the Bahamani kingdom is reviewed, it would appear that out of all the aforesaid Shahas only Phirozshah and out of the prime ministers Gawan only, were men of capability.

Most of the Shahas persecuted the Hindus in a horrible manner. The Hindus were not given the high ranks in the 'Darbar'. This period of History does not contain the mention of any Hindu officials. The Hindus were not taken up in the army. Everywhere there was Muslim predominance: the Hindus asked their livelihood by doing menial jobs and agriculture. Being tired of intolerable oppression, persecution and poverty, many Hindus got themselves converted. That was the very reason why the number of Musalmans swelled in the Deccan. During this period, the influence of the Hindus greatly dwindled down. If the Kingdom of Vijayanagar had not been in the neighbourhood, the Hindus would have fallen still lower, the Hindu learning was extremely circumscribed. That the Hindus without an encouragement at all as they were, could still hold out was itself a great achievement. In short, the Hindu culture was very much circumscribed during this period.

It is true that in the administration of Adilshahi the Marathas had a predominant voice, but it is not that it continued for all the time. One Shah would be partial to the Hindus, while another would turn out to be very inimical to the Hindus. At a time when there was overabundance of riches in the capital, forts were being built in the kingdom, buildings like 'Golghumaz' were put up and formidable forts were constructed around the city. Strict 'Farman' (Royal orders) showing mean regard towards the Hindus were being issued to persecute them. For example, look at the following 'Farman'

which is printed in Indian Historical Records Commission, Proceedings of Meetings, Vol XVII pp 124

"Condition of the Hindus —The Hindus should be appointed as Karkuns, Public demonstration of holi, diwali, dasara and other festivals should be banned, but private observances of Hindu festivities should not be interfered with If any Muslim happens to treat a Hindu with disrespect the matter should be ignored It should be the look out of the government that no Hindu, however powerful he may be, has an advantage over a Muslim Jiziya should be levied on the Hindus other idolaters and renegades according to the injunctions of the Muhammadan law Those wealthy who lead an easy-going life have to pay one tola "four Kanj and four Khams kanj" of silver every month Those wealthy who stick to work have to pay half a tola and "two Kanj and too khams kanj" of silver every month the traders, employers and professional men have to pay quarter of a tola, "one Kanj and one khams kanj" Orphans, minors under fifteen years of age, slaves blind and sick persons, paralytic, very old and faquirs should be exempted from the payment of the Jiziya The payer should personally appear at the court and make the payment of the Jiziya while standing and the officer authorised to receive the payment should accept it while seated on a chair".

Sultan Ahmedshah Mahomed Begada and Bahadurshah, the Sultans of Gujarat were experts in such things as destroying the Hindu temples and persecuting the Hindus Ahmedshah changed the capital from Pattan to Ahmedabad After making the city flourish, he specially appointed a high independent Muslim officer for the spread of religion and entrusted him with the work of destroying temples and idols The result was that there was a countrywide wild hurry and bustle to destroy temples Temples under demolition and mosques under construction became the common sight Mahomed Begada, the Conqueror of Pavagadh and Junagadh the two hill forts, after capturing Girnar, made an invasion on Sowrashtra (Kathawar) with the object of 'polluting'

the Hindus. The King of Gurnar had ultimately to become a Muslim because of the oppression. Likewise he forcibly converted many Sardars to Islam. His sole attention was devoted to persecuting the Hindus. About this time the Portuguese had entered India in the year 1507 A D, they made their camp on the coast of Gujarat. They fought with the Sultan and captured places like Daman, Diu, Mahim etc. Although the Foreigners had come and were getting a grip on his neck Mahomedshah was blind to everything except the persecution of Hindus.

After Bahadurshah two or three Sultans ascended the throne of Ahmedabad. As these Sultans incessantly held the Rajput Sardars and other Hindus at the point of their swords, the Hindus were reduced to poverty, dispairedness and beggarliness. There was no saviour left for the Hindu subjects. No occupation save that of shop keeping and manual labour, was left to the Hindus. The entire army was composed of Muslims. Hindus were forbidden even to ride the horses.

PERSECUTION OF THE HINDUS—

THE 'DIWALI' AND 'HOLI' PROSCRIBED

Nor was this all. So bitter was the zeal displayed in the persecution of the Sultan's harmless subjects, that no Hindu was allowed to ride on horse-back in the city, and none was to enter a bazar unless distinguished by a red patch of cloth on a white dress as a token of submission. Moreover, the public celebration of the festivities of the Diwali and the Holi, the open practice of idol worship and the ringing of bells in public were sternly proscribed. Those who practised these rites in private did so with fear and trembling. The iron must have entered deep in the souls of the Sultan's Hindu subjects for it is related that, after the murder of Mahmud in 1554 by the villain Burhan, they regarded the assassin as their saviour, and set up a stone image

Malik Raji Pharuki founded the kingdom of Khandesh in the year 1370 A. D. in the reign of Phiroz Tughlak. Nazir the son of Malik Pharuki captured Ashirgad by treacherous massacre. (Bombay Gazetteer. Vol. XII, *Khandesh* pp. 244.)

"One of Malik Nasir's first acts was to capture Asirgad. Asa, the Ahir chief, in spite of his wealth and the strength of his fort, had, without a struggle, admitted the supremacy of Malik Nasir's father, and had in many ways helped to establish his power. Writing to Asa, Malik Nasir complained that he was in great straits. The Chiefs of Baglan, Antur, and Kehrla were, he said, rising against him, and Lahng, his only fort was unsafe. He prayed Asa to take charge of his family. Asa agreed, and shortly after 200 covered litters were brought into Asirgad. The women were well received and visited by Asa's wife. Next day, another troop of litters arrived, Asa and his sons went to meet them, but instead of women armed men rushed out and slew the Chief and all his sons. Learning of the success of his scheme, Malik Nasir came to Asirgad and strengthening its defences, made it his headquarters. Shortly after, Sheikh Zein-ud-din, the spiritual guide of the family, came to congratulate Malik Nasir on his success. At his advice two cities were built on the Tapti, one on the east bank called after himself Zeinabad, the other, afterwards the capital, on the west called Burhanpur."

CHAPTER VIII

How the Hindu - Muslim question can be solved ?

In this Chapter we propose to discuss whether any way can be found to solve this serious question. It is not at all essential that the Hindu-Muslim unity must be achieved for the attainment of independence. If they join in this fight of freedom, of course with them if not, without them, and if they oppose in spite of them Hindus have resolved to fight for freedom. Hindus alone will be able to acquire and if acquired to retain Swarajya independently of the Muslims. It is not at all necessary that perfect unity between thirtyfive crores of Hindus and seven crores of Muslims must be achieved and that is never possible.

The reasons why we at present feel the necessity of Hindu-Muslim friendship is that we think that this Indian Nation, this India, should prove to be an ideal for the whole world in all respects, that this nation should give to the whole world the message of peace equality and brotherhood and point out to the world an example of how men of different religions different cultures by living peacefully and harmoniously in one and the same place achieve their own rise. It is with this high and noble object we are discussing this subject here.

The Muslims first should bear in mind that nine tenths of them are converted from among the original Hindus. Now a days the Muslims in India have come to believe that originally they were not Hindus and they trace their ancestry from the Turks Mogals and Afghans. But this is their delusion. It can be traced that nine-tenths of the Muslims in India were Hindus either on the father's or on the mother's side. So there are hundreds of castes

among them. The reason of there being so many castes among Muslims is that, after they converted different sections of Hindus, these converted sections of Hindus in the past always lived forming separate Muslim castes.

An investigation into the culture and heredity of Muslim sections in India, reveals the fact, that the culture and heredity of Muslims in India are similar to those of the Hindus. There are many books on caste system studiously written by Western Scholars similar to the authoritative works of Enthoven, 'on castes in the Bombay Presidency'. Amongst these Senor's 'Castes in India', Riseley's 'People in India', Ebetson's 'Castes in the Punjab' etc. are the prominent ones. The books written by the census officials are authoritative, since their information is gathered from the people of the very caste. A perusal of the old records of Muslim castes in India establishes the truth that all these castes were originally Hindu. Recently a different mentality having cropped up among the Muslims at the time of census, they give information which conflicts with the past information. To add to this, they even say that the Urdu is their mother-tongue. But the sum and substance of the investigation into the origin of the Muslim blood in India is that, nine tenths of the Muslims of India were originally Hindus.

In the beginning the Muslims, forcibly converted many people coming from the fighting class. After the conclusion of wars many Hindus from the lower classes, being unable to pay Jizia tax embraced Islam. These thousands who embraced Islam were the untouchables in the Hindu Society. The Muslims who came from outside forcibly married Hindu women, as they and their children could not be admitted into Hinduism, the Muslims readily got amongst their fold the children born to those Hindu women and thus their number increased. Some high class Hindus also embraced Islam due to oppression, ignorance and such other causes. As they

had no royal road of going back to Hinduism, so the number of Muslims increased

To tell the truth, India alone is the country of Indian Muslims. India is their Fatherland and their interests are bound up with India only. All this being so, this Muslim Community, inspired with perverted ideas, has recently begun to consider that they are not the bretheren of Hindus, but some superior conquerors. Abroad there are independent Muslim States. Turkey in particular receives consideration as an equal from the Western countries in the international politics. The rays of this greatness fall on the Muslims here and they feel that they have no relation with the Hindus but that they are from some part of the Turkish Republican Empire. Just as they recollect the monarchy of the past, so also they dream of the future Turkish Empire. They feel that from Angora to Saharanpur, there should be uninterrupted Muslim influence. If this line could be extended further, it is also their ambition to convert entire India into Pakistan.

With this goal of Pakistan, how the Muslim League leaders make speeches full of threats and aggressive, how the leaders like Sir Shikandar Hayat Khan who are in charge of the office, say without fear that nine crores of Muslim constitute an independent nation, (The whole Muslim population in British India is 66,42,766, -Thoughts on Pakistan-page 112) How the Muslim leaders are intimidating the Hindus with the methods of obstruction, overawing, abuse, how there is a huge organisation of Pan-Islam (of converting the whole world to Islam), can be understood from the following passages.

"In a meeting held at Lahore in 1925 Dr. Kitchlew said.—

"The Congress was lifeless till the Khilafat Committee put life in it. When the Khilafat Committee joined it, it did

in one year what the Hindu Congress had not done in 40 years

" If we remove British rule from this country and establish Swaraj, and if the Afghans or other Muslims invade India, then we Moslems will oppose them and sacrifice all our sons in order to save the country from the invasion. But one thing I shall declare plainly. Listen, my dear Hindu brothers, listen very attentively! If you put obstacles in the path of our Tanzim movement, and do not give us our rights, we shall make common cause with Afghanistan or some other Musalman power and establish our rule in this country " (Page 270)
—Thoughts on Pakistan

" Moulana Azad Sobhani in his speech made on the 27th January 1939 at Cylhet expressed sentiments which are worthy of attention " If there is any eminent leader in India who is in favour of driving out the English from this country, then I am that leader. In spite of this I want that there should be no fight with the English on behalf of the Moslem League. Our big fight is with the 22 crores of our Hindu enemies, who constitute the majority. Only 4½ crores of Englishmen have practically swallowed the whole world by becoming powerful. And if these 22 crores of Hindus who are equally advanced in learning, intelligence and wealth, as in numbers, if they become powerful then these Hindus will swallow Moslem India and gradually even Egypt, Turkey, Kabul, Mecca, Medina, and other Moslem principalities " (Page 271)
—Thoughts on Pakistan

" In a manifesto on Hindu Moslem Relations issued in 1928 Khwaja Hasan Nizami declared —

" Mussalmans are separate from Hindus, they can not unite with the Hindus. After bloody wars the Mussalmans conquered India, and the English took India from them. The Mussalmans are one united nation and they alone will be masters of India. They will never give up their individuality. They have ruled India for hundreds of years and hence they have a prescriptive right over the country. The Hindus are a minor community in the world. They are never free from internecine quarrels, they believe in Gandhi and worship the cow. They are polluted by taking other people's water. The Hindus do

not care for self government, they have no time to spare for it let them go on with their internal squabbles What capacity have they for ruling over men? The Mussalmans did rule and the Mussalmans will rule " (Page 303)

('Through India Eyes'-Times of India Dated 14-3-28)

-Thoughts on Pakistan

The Khilafat Agitation has also helped the Pakistan movement by creating revolutionary ideas in Muslims

Late Mrs Dr Annie Besant says about Musalmans —

"But since the Khilafat agitation things have changed and it has been one of the many injuries inflicted on India by the encouragement of the Khilafat crusade that the inner Muslim feeling of hatred against un-believers ' has sprung up naked and unashamed, as in years gone by we have heard Muslim leaders declare that if the Afghans invaded India, they would join their fellow believers and would slay the Hindus who defended their motherland against the foe we have been forced to see that the primary allegiance of Mussalmans is to Islamic countries not to our motherland The claim now put forward by Mussalman leaders that they must obey the laws of their particular Prophet above the laws of the State in which they live is subversive of civic order and the stability of the State it makes them bad citizens for their centre of allegiance is outside the Nation We had thought that Indian Mussalmans were loyal to their Motherland and indeed we still hope that some of the educated class might strive to prevent such a Mussalman rising but they are too few for effective resistance and would be murdered as apostates Malbar has taught us what Islamic rule still means and we do not want to see another specimen of the Khilafat Raj in India How much sympathy with the Moplas is felt by Muslims outside Malbar has been proved by the defence raised for them by their fellow believers and by Mr Gandhi himself, who stated that they had acted as they believed that their religion taught them to act I fear that is true but there is no place in a civilised land for people who believe that their religion teaches them to murder rob rape burn or drive away out of the country those who refuse to apostatise from their ancestral faiths except in its schools under surveillance or in its goats

The Thugs believed that their particular form of God commanded them to strangle people—especially travelers with money. Such "Laws of God" cannot be allowed to override the laws of a civilised country, and people living in the twentieth century must either educate people who hold these Middle Age views, or else exile them."

(The Future of Indian Politics—Page 301-305)

-Pakistan by Dr Ambedkar, Page 272-73

Even in this 20th century the Muslim Rulers are behaving towards their Hindu subjects with the bitter attitude of intolerance and fanaticism. The author thinks that the readers may be aware of the fact from the Papers, that there are many oppressive laws in force against the Hindu subjects in the prominent Muslim States, like Bhopal and Hyderabad. Here are some of the instances

Bhopal being a Muslim State, there are many anti-Hindu laws which are a direct encroachment on Hindu Religion and are sapping the very life blood of Bhopal Hindus. For instance, according to the Hindu Dharma-Shastras no married woman can be legally separated from her Hindu husband even if she accepts any other religion. But in the Bhopal State that any Hindu married woman can be separated from her Hindu husband if she is made a Mussalman (Which in 99 cases out of 100 is forcibly converted to Islam)

According to the Hindu Dharma Shashtra any Hindu who forsakes the religion of his forefathers loses automatically the right of inheritance in his ancestral property. But in the Bhopal State any Hindu who adopts Muslim religion is legally entitled to have his share in the ancestral property (-The grievances and disabilities of the Hindus in Bhopal State Enquiry Report 1932)

Hyderabad is the greatest Muslim State in India in which the Hindu population is 85%. But the Hindu subjects are deprived of their social, religious and political

rights Horrible persecution of the Hindus goes on in all manners and ways The Hindus are treated most ungenerously. All sorts of outrages are committed by Musalman Gundas against the Hindus, but no heed is given to complaints No justice is granted if a suit is filed. It is unnecessary to write here about the oppressive rule of Nizam, because the very words of Edmondstone speak about it

Edmondstone expresses his opinion about Nizam like this —

"Never, to be sure, was there such a government since the world began and what can be done to remedy its present State would baffle any politician but a French one who would no doubt propose to take the severe Government under the protecting care and superintendence of its ally " (Page 190)

"The more I see of the Nazam's country, the more I am convinced that without our interposition it must have gone to utter run As it is, the deterioration has been excessive, has been nearly depopulated chiefly by the oppressions of the Government " (Page 205)

(The life of Charles Lord Metcalfe-Edward Thompson
1937 Edition)

Khaja Hasan Nizami had taken a vow to convert a crore of Hindus to Islam how the leaders of Tabligh Movement are preaching severe bycott against the Hindus, how H H Agakhan and his sect are converting Hindus into non-Hindus how the bigotted and fanatic Muslim hooligans are committing riots, how they are killing Hindu leaders who devote themselves for the cause of Shudhi, Sanghatan and removal of untouchability, how they are attacking Hindu processions how the Muslim Gundas trouble the Hindu public and make riots at the time of Moharam, Idd and Nama), how the Muslim hooligans are kidnapping and abducting Hindu women as these subjects are discussed in daily News papers, here we give only some of the cases Readers who wish to have the full information should go through the

The Musalman Gundas making wounds all over the body with the help of axes and a sword stick inhumanly murdered Shri Ramarao Deshmukh, a brave young Hindu and a Sanghatanabhumani Maratha of Shirala (Taluka Amraoti-Berar), when he was sitting in the bazar.

(Kesan-6-10-1925)

Shri Chandrika Prasad, a person who caught hold of the fanatic Musalman Gundas (hooligans) of Indore while committing atrocities, being wounded by them with an axe, died in the Hospital. (Kesan-29-6-1926)

The fanatic Musalman Gundas killed a sixteen year old Marwadi boy in the Mangaldas Market at Bombay and took away 50 thousand rupees from the safe.

(Kesan-3-5-1927)

At Indore the Musalman Hooligans made an attack on a motor car carrying Marwadi women, who were singing songs while passing. They set the house of Subhesaheb Balwantsingh on fire. They killed Bakhsisingh, the officer bringing the fire brigade to put out the fire, and they injured other eight persons. (Kesan-22-2-1927)

When Shri Kulkarni pleader, the Hindu leader of Sholapur, was coming home in a tonga after finishing the court work, he was attacked and murdered by the Musalman Gundas in a thoroughfare. (1927)

At Godhra, the fanatic Musalman Gundas marched on the procession of Shivaji Maharaj and murdered Shri Purshottamdas Shah, a leader in broad day light. In the same year the fanatic Musalman Gundas made a murderous attack on Shri Wamanrao Mukadam, M L A.

(Kesan-19-9-1928 and 24-10-1929)

Mr. G R. Patwardhan, the nephew of Shri Kewalanand Swami (Pandit Narayan Shastri Marathe), young man used to make propaganda against inhuman money-lending business of the Pathans. One Pathan chopped off his neck like a goat in the motor car in broad daylight. (Kesan-17-12-1929)

One fanatic Musalman Gunda went to Dr Gowardhandas, Hindu Sanghatanabhumani, philanthropic leader in the city of Junagad under the pretext of getting his health examined. When the doctor was examining

him, he thrust a sharp knife into his breast and took his life. (Kesari-25-7-1931.)

While Shri Govindji, the leading citizen of Verawal was going towards the shop from his house, the Musalman Gundas thrust a sharp big knife into his chest in the very heart of the 'chauk'. On that account his life became instantaneously extinct. Thereafter the Musalman hooligans made attacks on many Hindus and killed some of them on the very spot (Kesari-25-7-1931)

When Lala Kishandasram, a rich Nagarshet of the village of Khilendratanej in Bhawalpur State was engaged in the worship of the deities, one fanatic Musalman Gunda struck a blow with an axe and killed him. As soon as the accused was arrested, the Musalmans honoured him by placing a garland on him. (Kesari-22-8-1931)

The fanatic Musalman Gundas murdered Shri Khanderao Jagtap, a Maharashtriya worker of Broach (1931)

The Musalman Hooligans creating a great riot, fired shots at Shri Kalyanrao Deshpande, a staunch Hindu leader of Aland (Nizam State). When he was seriously ill in the hospital at Sholapur, assassins had also come to kill him. He survived, only because others resisted (Kesari- 4-7-1933 and 28-7-1933)

The Bicycle of Shri Narayanrao Hardikar of the Chandrakant Mill at Ahmedabad, struck a Musalman in the crowd. Although an apology was tendered for the same about fifty to sixty Musalman Gundas attacked him and made wounds with sharp big Knives. (1933)

The fanatic Musalman Hooligans inhumanly murdered Shri Jagdeorao Patil, a Maratha gentleman and a congress worker of Chandur Biswa (Berar) with the help of sticks and axes (Kesari- 24-3-1939).

This is of course a very short list and is capable of being expanded. But whether the number of prominent Hindus killed by fanatic Muslim gundas is large or small, matters little. What matters is the attitude of those who count towards these murderers.

REBELLIONS DURING THE BRITISH REGIME

Even in the British Regime the fanatic Musalman gundas (Hooligans) on account of their intolerant nature have created such Hindu-Muslim riots as can be called rebellions. We give below only five of them.

Malbar Rebellion:—"Beginning with the year 1920, there occurred in that year in Malbar what is known as the Mopla Rebellion. It was the result of the agitation carried out by two Muslim organizations, the Khuddam-i-Kaba (Servants of the Mecca Shrine) and the Central Khilafat Committee...The outbreak was essentially a rebellion against the British Government. The aim was to establish the kingdom of Islam by overthrowing the British Government...On 20th August a severe encounter took place between the Moplas and British forces at Pirunangdi. Roads were blocked, telegraph lines cut, and the railway destroyed in a number of places. As soon as the administration had been paralysed, the Moplas declared that Swaraj had been established. A certain Ali Musaliar was proclaimed Raja, Khilafat flags were flown, and Ernad and Walluranad were declared Khilafat Kingdoms. As a rebellion against British Government, it was quite understandable. But what baffled most was the treatment accorded by the Moplas to the Hindus of Malbar. The Hindus were visited by a dire fate at the hands of the Moplas. Massacres, forcible conversions, desecration of temples, foul outrages upon women, such as ripping open pregnant women, pillage, arson and destruction, in short all the accompaniments of brutal and unrestrained barbarism, were perpetrated freely by the Moplas upon the Hindus until such time as troops could be hurried to the task of restoring order through a difficult and extensive tract of the country." (Page 159)

—Thoughts on Pakistan.

Kohat Riot:—"In the city of Kohat, the immediate cause of the trouble was the publication and circulation of a pamphlet containing a virulently Anti-Islamic poem. Terrible riots broke out on the 9th and 10th of September 1924, the total casualties being about 155 killed and wounded. House property to the estimated value of Rs. 9 lakhs was destroyed, and a large quantity of goods

were looted. In the event, the whole Hindu population evacuated Kohat city. After protracted negotiations, an agreement of reconciliation was concluded between the communities, Government giving an assurance that, subject to certain reservations, the prosecutions pending against persons concerned in rioting should be dropped. With the object of enabling the sufferers to restart their businesses and rebuild their houses Government sanctioned advances, free of interest in certain instances, amounting to Rs 5 lakhs " (Page 160)

—Thoughts on Pakistan.

• **Calcutta Riot.**—"A deplorable rioting started in Calcutta in the beginning of April (1926) in an affray outside a mosque between Muslims and some Arya Samajists and continued to spread until April 5th. Though there was only one occasion on which the police or military were faced by a crowd which showed determined resistance, namely, on the evening of the 5th April, when fire had to be opened. There was also a great deal of incendiarism and in the first three days of incendiarism, Fire Brigade had to deal with 110 fires. An unprecedented feature of the riots was the attacks on temples by Muslims and on Mosques by Hindus which naturally led to intense bitterness. There was a certain amount of looting and business was suspended, with great economic loss to Calcutta " (Page 161) —Thoughts on Pakistan.

Cawnpore Riot.—"Within three weeks of the "pact" (Irwin-Gandhi) occurred the savage communal riots at Cawnpore, which significantly enough, began with the attempts of Congress adherents to force Mohomedan shopkeepers to observe a hartal in memory of Bhagat Singh who was executed on 23rd March (1931). On the 24th March, began the plunder of Hindu shops. On the 25th, there was a blaze. Shops and temples were set fire to and burnt to cinders. Disorder, arson, loot, murder, spread like wild fire. Five hundred families abandoned their houses and took shelter in villages. Dr Ramchandra was one of the worse sufferers. All members of his family, including his wife and aged parents, were killed and their bodies thrown into gutters. In the same slaughter Mr. Ganesh Shankar Vidyarthi lost his life. The loss of life and property was great. The number of verified deaths

was 300, but the deathroll is known to have been larger and was probably between four and five hundred. A large number of temples and mosques were desecrated or burnt or destroyed and a very large number of houses were burnt and pillaged." (Page 174-175)

-Thoughts on Pakistan.

Bombay Riots :—" From February 1929 to April 1938, a period of nine years, there were no less than 10 communal riots. In 1929 there were two communal riots. In the first, 149 were killed and 739 were injured and it lasted for 36 days. In the second 35, were killed, 109 were injured and it continued for 22 days. In 1930, there were two riots. Details as to the loss of life and its duration are not available. In 1932, there were again two riots. First was a small one. In the second 217 were killed, 2,713 were injured and it went on for 49 days. In 1933, there was one riot in which 94 were killed, 632 were injured and it continued to rage for 65 days. In the riot of 1937, 11 were killed, 83 were injured and it occupied 21 days. The riot of 1938 lasted for 2½ hours only but within that time 12 were killed and a little over 100 were injured. Taking the total period of 9 years and 2 months from February 1929 to April 1938, the Hindus and Muslims of the city of Bombay alone were engaged in a sanguinary warfare for 210 days during which period 550 were killed and 4,500 were wounded. This does not of course take into consideration the loss of property which took place through arson and loot." (Page 180) —Thoughts on Pakistan.

The readers can be able to know from the book 'Hindu Samaj Darshan' written by L. B. Bhopatkar, how the fanatic Musalman Hooligans start riots on trifling causes such as—

As soon as they find that they are facing defeat in sports, as soon as they find that their wrestler is loosing ground in a wrestling, as soon as the Hindus kill sheep by 'Zataka' practice, as soon as the Fakirs are not allowed to travel free by the railway, the fanatic Musalman Gundas start riots. The Musalman Hooligans started riots by picking up a quarrel with the Hindu boy, play-

ing near a gutter, nay, even the score of 'Chilim' being broken on account of pushing the marriage bustle. They get filled with fury, as soon as the processions of Hindu Gods and deities start by public roads, especially when they begin to pass by the Masjid accompanied by music. They start riots by throwing stones on the processions and obstruct them. They bear a great wrath against the leaders of Arya Samaj, because they purify the polluted Hindus. Many examples can be found that as soon as the "Shuddhi Samarambha" commences, the fanatic Musalman gundas come over there and start riots. It is difficult to understand why the fanatic Musalman Hooligans start riots when non Hindus embrace Hindu Religion of their own accord. They get enraged at the 'Shuddhi' and the removal of untouchability and have killed many workers in that sphere. They feel a meritorious deed in breaking the Hindu idols. They find satisfaction in hurting the religious sentiments of the Hindus ("Kafirs"). There is an example of a fanatic Muslim teacher in a Middle School at Humanabad who took down the photoes and pictures of the Honorable Hindu heroes such as Shivaji, Rana Pratap, Swami Dayanand and others and disgraced them at the hands of the students. Though the Kuran has not sanctioned the cowslaughter, yet the fanatic Musalman Gundas in order to offend the religious sentiment of the Hindus, kill cows and start riots. When Moharrum, Idd and other holidays occur, the fanatic Musalman Hooligans feel it an opportunity for riots. Now a days, it has become very difficult to pass the procession of 'Taja', 'Puja', and 'Dola' without Hindu-Muslim tension.

For the growth of National life and National broad outlook and to solve the Hindu-Muslim problem, the Muslims in India should at first bear in mind that (1) for the welfare of their country and their own, they should not consider non Muslims as infidels and not

deserving toleration (2) In this present scientific and rational Age, the religious bigotry, bitterness and intolerance are useless (3) If the Muslims are not inclined to accept tolerance towards non Muslims, then there will be two sections of the whole world—Muslims and Non Muslims and if all the Non Muslims in the world unite together and be aggressive towards the Muslims then the result will be most unfavourable (4) The absence of national feelings noticeable among the Muslims must disappear and they must become thoroughly nationalist (5) The views of Muslims regarding women (especially Hindu women) are very narrow Those views ought to be liberal

✓ Since 1920 this question of Hindu Muslim unity has been constantly in the churning pot Hindu Muslim unity may perhaps be achieved on similar misfortunes and calamities befalling the two communities but that sort of temporary unity will not last long It is friendship that is more lasting than unity and it is friendship that is more beneficial Let us therefore see whether it is possible to bring about that friendship In this world friendship or amity can never be achieved by 'give and take' policy The saying 'Birds of the same feather flock together' is a proposition of eternal verity Friendship can be achieved only if character culture and ideals are alike, and mutual behaviour is on terms of equality The reason why there is general unanimity amongst the good and the virtuous and amongst the learned is that there is similarity of nature and similarity of culture

Friendship on earth cannot be achieved by 'Give and take' policy Love between friends has got to be disinterested A son having an eye on the property and wealth will never become a dutiful son to his father A wife having an eye only on the rich clothes and costly ornaments will never become a chaste and dutiful wife Love between a teacher and pupil based on the promises of

presents, will not be stable. Likewise, friendship can never reign happily in any two societies by 'give and take' policy.

At first the Muslim demands were fourteen. Subsequently they rose upto twenty one, and now a list of forty two demands has come forth. This voracious demon of demands is becoming so powerful that the mere sight of it now makes one vehemently angry. Muslim demands seem to be of the following nature. Muslim percentage in Government services should be fixed by legislation. Mixed ministries should be formed. Muslim ministry should be responsible to the Muslim League. The Muslim League should be treated an independent body like the Congress. The Congress should recognise only the candidates approved by the League. The Communal award, in as much as it is beneficial to the Muslims, should be accepted. Urdu alone should be considered as the national language. There should be no restriction at all on the right of the Muslims in connection with the Namaz. The right of the Muslim to cow-slaughter should be recognised. The "Bande Mataram" (song) should not be sung as national anthem. Tri coloured flag should not be hoisted and above all there should be a separate nation as Pakistan for Muslims.

All these demands are purely high handed. From the threats which Muslim leaders are giving to the effect that if all these demands are conceded then only shall they be able to pull on with us, otherwise they will obtain them by their own might, it does not appear that, even if all the demands are accepted, there would be friendship between the two communities.

During the last twenty years Gandhiji, for bringing about the Hindu Muslim unity, observed fasts, made peace pacts, accepted their demands and asked us to forget the atrocities committed by the Muslims gundas but Hindu-Muslim friendship was not brought about. The

reason thereof is that, Gandhiji did not touch the main question even at its periphery. While speaking with the English, Gandhiji expects change of heart, that is to say, change in attitude. He says "Don't act with lofty airs of arrogance of power and that of being a conqueror, act on terms of equality." Prior to the Round Table Conference, Gandhiji at one of the meetings said 'We will not come as beggars but will come as equals.' It is a wonder that Gandhiji who talks with the English in such equal and straightforward terms never says to the Muslims "First give up the intolerant attitude (no matter whether preached by Koran or not) towards Hindus—the followers of other religions and then come to talk about unity."

✓ Gandhiji wanted to root out the untouchability, because he thought that untouchability was destructive to the unfoldment of human qualities. He called together Pandits and discussed the meaning of Shastras in order to trace from where, and when untouchability came. He discussed the subject with old and modern Pandits and obtained a decision from the Pandits that even if there be authorities in the Vedas and ancient writings in support of untouchability, still those authorities have no reference at all to the untouchables of the present day, and carried on his movement with vigour right upto temple entry. But Gandhiji never called together the Mullas, the Moulavis and never carried on discussions regarding the fanatical and intolerant religious attitude of the Muslims that comes in the way of Hindu-Muslim friendship. As a result of the agitation for the removal of untouchability, Gandhiji brought the Hindu society out of the grip of the Pandits, while here by siding with the Khilafat movement he only thrust the Muslim society into the intolerant religious grip of the Mullas and the Moulavis. This created a very great obstacle indeed in the way of Hindu Muslim friendship.)

The main point is whether the religion propounded in the Koran preaches non violence, tolerance

and universal brotherhood or whether it teaches violence, intolerance and uncharitableness. Writers have been saying in a simpletonlike manner that all the religions are alike and that the principles of all religions are one and the same. Today there are eleven religions in existence in the world. But all these religions are not alike. Readers should particularly bear in mind that in as much as they came into existence at different times and different places, there is difference, and that too is inevitable, in the Philosophy of the rules of conduct and action of these various religions relative to environments. Some writers and publishers have of late been writing and publishing to the effect that non violence, universal brotherhood, tolerance, charitableness and ideas of peace are taught in the Koran. But it is not supported by authority.

If one studies the Koran and considers the opinions expressed in the various books by Muslim writers and the learned men of the world about the Islamic religion it does not appear therefrom that the Islam is a religion preaching in the main peace. Just as Lord Buddha Mahavir, Socrates, Shankaracharya increased their sects by adopting the tenets of peace, tolerance and non violence, but the Prophet could not. Some writers are of the opinion that the Prophet was by nature peaceful, tolerant and charitable that because he was persecuted and his followers in Medina forced him to do so he asked his followers to take up sword in retaliation. That means, professions of peace broke down. They were advised to wreak vengeance first on his persecutors and then on the people not believing in him. If one studies the Koran dispassionately then one cannot say that in the Koran there is tolerance and charitableness towards the followers of other religions.

The Prophet has not preached that one should love the whole Mankind, that one should behave towards all

on terms of equality and that one should be tolerant towards all. The Prophet has advocated the view that only all those who are Muslims are brothers, that all those who accept his spiritual ideas are one and that one should behave towards all those on terms of equality. This means that his idea of equality was founded on spiritual considerations. In the Koran there is forcible teaching that Islam is the only true religion, that the Prophet alone is its last Messenger, and those who would not believe in him are Kafirs (infidels) and that there is no sin at all in behaving with them with intolerance and uncharitableness.

Let us assume that in the Koran peaceful relations towards followers of other religions, truth, non violence, charitableness etc are preached. Then is it not that the attitude adopted by the Muslims towards the Hindus from the 11th Century right uptill now and which is also evident in the very recent riots was and is all contrary to the teachings of the Koran? Was and is the intolerant and uncharitable attitude adopted towards the Hindus by the Mahomed of Gazni, Mahomed Ghorî, Aibak, Balban, Allauddin, Phiroz Taghlak, Shikandar Lodi, Sherkhan, Aurangzeb and other former rulers and by the recent Muslim leaders and hundreds of other Muslims in keeping with the tenets of Koran? The blood thirsty Sultans of Delhi always used to say that all their actions were in keeping with the religion as taught in the Koran. From the information given previously in this book about Allauddin's oppressive Farmans (edicts) acts of Phiroz Taghlak and Shikandar Lodi, attitude of Sherkhan and Aurangzeb, and the oppressive Farman in the Adilshahi it certainly seems that the behaviour of all of them was consistent with the preachings of Koran. Either these people must not have understood the meaning of the preachings of the Koran because of its depth or it must be assumed that the Mullas and Moulavis must have told

them something else or it must be admitted that the attitude adopted by the Muslims towards the Hindus during the past thousand years was in keeping with the teachings of the Koran. There is no other alternative.

(Some years ago, Late Moulana Mahomedalli in his presidential address at the Coconada Congress compared Gandhiji with Christ and talked very highly about him and took very loud cheers from the audience. But when the Muslims crossed him about this statement in a public meeting at Lucknow and Ajmeer, he said, "However pure Mr. Gandhi's character may be, he must appear to me from the point of view of religion inferior to a Musalman, even though he be without character. Yes, according to my religion and creed, I do hold that adulterous and fallen Mussalman be better than Gandhi." (Page 301-302), -Thoughts on Pakistan.

Are such expressions in keeping with or contrary to the teachings of the Koran? Is intolerance taught in the Koran or tolerance? If the slaughter of the Hindus committed by the Muslims uptill now and the continuous attitude of intolerance that is being adopted by the Muslims towards the Hindus uptill now, be contrary to the teachings of the Koran, then, the Muslims must condemn that; but if the action is consistent with the preachings of the Koran, then the Muslims themselves must also think whether it will ever be possible to achieve Hindu-Muslim friendship with such attitude.

Is it true to say that there are the ideas of Peace, nonviolence, equality and truth preached by the Prophet at the beginning but that the followers have brought disgrace on that preaching? Christ has preached "Resist not evil, but whatsoever shall smite thee on the right cheek, turn to him the other cheek also." In spite of such a magnificent preaching of peace and tolerance asking us to do good to those who have done evil to us, what excesses the followers of Christ have done over the Continent of Europe and in India! Several lacs of

people were killed in Europe by the Dharma Gurus advocating a philosophy different from that preached in the Bible

If it is argued that, though originally, doctrines of peace had been advocated, the followers have transformed them into intolerance, cruelty, slaughter and incendiarism, well then, that is the fault of the followers. Even a communist like Com. M N Roy says in the 'Historical Role of Islam' as follows —

" Pillage and plunder, tyranny and oppression came to be associated with Muslim conquests only after the power of Saracens had been overwhelmed by the Mongol barbarians from Central Asia, Arab learning and culture had been corrupted by the degenerating luxury of the Court, and the proud standard of Islam, having lost its original revolutionary lustre, had been prostituted in the rapacious hands of the Turks and the Tartars "

(Page 19)

" The terrifying vision of the followers of the Arabic Prophet offering the world, Koran or the sword, cast such an ominous shadow over the history of the rise of Islam " (Page 42)

" Accept the Koran or pay tribute to the Saracen conqueror ! The ' sword of God ' was unsheathed only when neither of the alternatives was accepted " (Page 42)

" The denunciation of the noblest product of Islam naturally marked the beginning of its degeneration from, a powerful lover of human progress to an instrument of reaction, intolerance, ignorance and prejudice " (Page 92)

" Islam had played out its progressive role before it penetrated India. Its flag was planted on the banks of the Indus and the Ganges not by revolutionary Saracen heroes, but by Persians demoralised by luxury and the barbarians of central Asia who had embraced Islam both had subverted the Arab Empire " (Page 103)

According to the remarks of Com M N Roy whether the teaching of the Koran itself is intolerant or whether the followers of the Prophet have given the preaching the form of violence, still, from the point of the actual

result, the only action that has taken place uphill now, is harassment of the Hindus from all sides. As long as the Muslims will have the attitude of aggression over the Hindus, because they are infidels (Kafirs) and idolaters, till then Hindu-Muslim friendship will never be achieved.

It is for this very reason that there were in the past and there are even now, many Muslims showing disgust for the Islamic religion, because there is no deep philosophy in it, and the narrow minded preachings of the Koran do not appeal to a rational man, and that was the very reason why Akbar practically raised an open revolt against the Islamic religion and founded an independent religion called "Dine Ilahi". The royal princes Dāra Shujā and Khusru had a leaning towards the Hindu religion. Hindu philosophy had such a grip on their minds, that had those princes lived long, history would have been otherwise.

The Maratha warriors destroyed the Moghal Empire, and established the Hindu Empire. It was dreaded all round. It reached the zenith of power. Govindrao Kale, the then Vakil of the Peshwas in the North, writes in his famous letter, "Here there are many who pose themselves as friends but are enemies in reality, the Yavanas think and say that Kafir Shahi (rule of the Kafirs) has been established." The Muslims of that time thought that the Hindu rule means the rule of idolatrous Kafirs belonging to another religion. Even the Muslims of today are afraid of the Kafir rule and it is therefore that they are trying to behave towards the Hindus, that is to say the Kafirs with as much uncharitableness and harassing attitude as they can. Is this intolerance conducive to Hindu Muslim unity?

Just as untouchability is destructive to the unfoldment of human qualities so is intolerance uncharitableness towards followers of other religions detrimental to the development of the human in man. The origin of

the treacherous, deceitful and cruel actions done by the Muslims towards the Hindus since their advent in India, lies in their intolerant attitude towards the Hindus, and that very attitude is now to be seen in each and every component part of that society. As long as the Muslims adopt an uncharitable and intolerant attitude towards the Hindus, as long as they consider them as Kafirs, as long as they consider it a sin to make friendship with the idolaters, however good they may be, till then Hindu-Muslim friendship will never be achieved.

Just as progressive Pandits, true to principles, who considered the Vedas as authority but at the same time found out authorities from the Shastras in favour of warding off untouchability, and who honoured old traditions but at the same time said, that the religion changes with time and place, cropped from the Hindu society, so in a like manner, when progressive Mullas and Moulavis will come forward from the Muslim society and say in straightforward and unequivocal terms that the intolerant orders contained in the Koran are only applicable to those who formerly actually persecuted the Prophet himself, that the orders of Mahomed the Prophet do not apply to the present day idolaters, that is to say to Hindus and others, and that those who may be misinterpreting the said orders, saying that they are in reference to the Hindus, are enemies of the Prophet and human society, and when reasonable men from the Muslim society will support these conclusions and show by their attitude and conduct that there has been a change in the mental attitude then only can it be said that the groundwork of the Hindu Muslim friendship is ready.

Some say, it is preached in the Koran that if the atheists will not cross the path of the Muslims they won't be harassed. But the question is which of the Hindus have crossed the path of the Prophet at that time in Arabia? Would anybody be tempted to make encroach-

ments on that sandy region ? To come into other people's territories with a greedy and hungry eye, to call atheists, to intently set about to wash off their sins of idolatry, to break their idols, to defile their women, and if anybody offered resistancē, then, to slaughter them as Kafirs,—Is this tolerance ? To make a barbarous effort to overawe a gentle and cultured society by committing acts of treachery, cruelty, slaughter etc , and then, over and above to give them a sermon on non-violence like a respectable man ! Is this just ?

On the whole there seems to be much intolerance and uncharitableness in Muslim Society. While behaving towards the Hindus, the Muslims no doubt certainly act with uncharitableness and intolerance but even amongst themselves they fight a good deal. There is no less a number of fights every year between the Shias and the Sunnis The Turks and the Moghals are Sunnis by sect and the Iranis are Shi'as by sect. Mutual enmity between them exists even upto the present day. Why Humayun had to adopt the Shiya Sect has been discussed in the Chapter VI.

We give here one or two instances to show what difference there is between the Hindu and the Muslim Culture. If we look to the money lending business of Hindu Brahmans, Marwaris, Gujars and Muslim Pathans, we find that some Hindu money lenders let their clients live and live themselves; the Marwaris seize and carry away everything, and the Pathans not only take away everything but are over and above ready to outrage the modesty of their clients' wives and daughters. Muslim tenants and debtors never remain without harassing the land lord and the money-lender. A fine example of this is to be found in Bombay. There is a well known building known as Ahmed Sailor Building at Dadar and its owner is a Muslim. In the whole of that chawl, he has kept families of one caste, Hindus only, and it seems to be

his policy not to ordinarily keep a Muslim family. The reason for this is that the Hindu families live in cleanliness and pay rent regularly, Muslim families allow rent to run into arrears to the extent of even four months and give troubles.

The Muslims have adopted by imitation many things from the Hindu society towards which the Muslim society behave with such intolerance. Among the Muslims there is caste system, there is untouchability, and there are religious sects and persuasions. Also there is belief in omens, astrology, ghosts and goblins and incarnation. Among the Muslims, the original blood is that of the Hindus, customs, practices, and belief are like those of the Hindus; and why, there is even idolatry like that amongst the Hindus. Such being the state of affairs, it is extremely queer that the Muslims should hate the Hindus. If the Muslims would think calmly and with introspection, they shall have to admit that the present Hindu society is more civilised than the Muslims. Muslims a thousand years ago, were far more barbarous as compared with the Hindus of that time. The Hindu society of that time was more civilised than the Muslim. Even now, if we compare, the Muslims shall have anyhow to admit the bitter and unpleasant truth that the Hindus are superior to the Muslims in point of education, literacy, power of invention, scientific knowledge, courteousness, patriotism, spirit of sacrifice, valour, courage and all such other virtues. It is amongst the Hindus only that there are hundreds of people who may claim equality with the inventors, scientists, statesmen and the learned of the world today. But such people are not to be found amongst the Muslims. Why in India, but even in independent Muslim nations, there are no such persons worth naming. Such being the case, for the Muslims to regard, from point of view of religion, the Hindus, as inferior to them, to treat them with contempt and to show feelings of dis-

quest for them, is like insulting, in a spirit of barbarism learning and high civilisation. Only the Arabs from amongst the Muslims were a little civilised; they had a good desire for learning. They sent men to India for gaining knowledge. The Khalif of Bagdad patronised Hindu Pandits and acquired the sciences of Medicine, astronomy and Mathematics. But the present day Muslims have no regard for learning. The reason for this is that rather a great portion of Muslim society in India is uncultured. In this society, there is the blending of the barbarous traditions of the Turks and Moghals and the evil traditions from the lowest ranks of Hindu society.

There is no harm for the Muslims at all in co operating with the Hindus in a spirit of nationalism and in thinking that the Hindus are all dear to God just like them. On the contrary, it will do them credit to live like friends with such a cultured society. The fact that the Muslim locust-like invaders gained victories over the Hindus on some occasions and that the Muslims ruled for some days, does not mean that the Muslims are superior to the Hindus. Formerly the Hindus never thought so. Why go so far : although the British have now conquered India on the strength of the sciences, still, the Hindus do not consider the British as superior to them. It is therefore that the Hindus never took any pride at all formerly in giving their daughters in marriages to Muslims and even not in performing marriages with the British. Uncultured and savage people sometimes by some means obtain victory over cultured society; but that is not the cultural victory in any sense : if on account of their contact with the Hindus, the Muslims adopt good culture, gentility and tolerance, then only will Hindu-Muslim friendship be a possibility.

One must try to understand what the Hindus feel about the Muslims, from their language, idiomatic expressions, sayings, literature etc. For example, at the

back of the saying, "I was going in the forest through fear of robbers, but on the way I met a Muslim," there is the history of robberies, invasions and lootings by the Muslims. Also from the expressions "there is none so low as Yavana one should not speak the language of Yavans even at the cost of his life," "One should not sit together with Mlenchhas"—we certainly get an idea of the actions and attitude of the Muslims. When hungry and greedy and barbarous Muslims came from a foreign country and began perpetrating monstrous atrocities, the above sentences became current at that time to express contempt for them. In order to make the Hindus change their above ideas, the Muslims here should give up their barbarous traditions and try to behave with civility.

A student of the Vedas might say, "look here, are there not uncharitable views in your Vedas about Dasyus, Non Aryans and Shudras? Why then blame the Koran alone?" The answer to that is—No doubt there are such uncharitable views but just as the contact with the Shudras and the Non Aryans went on increasing, the Aryans absorbed them within themselves. The Aryans gave good culture to many a people from out of the Non Aryans, gave them a place in classification of caste based on four Varnas, gave them religion and threw open to them the treasure of spiritual knowledge that is to say, although, to begin with, the Aryans did behave towards the Dasyus and the Non Aryans with uncharitableness, still, later on, after some years, that attitude changed. But the Muslims have been in close contact with the Hindus for these thousands of years and still their uncharitable attitude towards the Hindus has remained just the same as before.

A student of the Gita might ask, "look here, has not Lord Shri Krishna given vent to uncharitable expressions in your Gita in Chapter 3, Verses 31-32 and Chapter 16,

Verses 19-20, as in the Koran? " Lord Shri Krishna has in the 3rd Chapter of the Gita expounded Karma Yoga in a logical and cogent manner. There it is only stated that those who would not practice that Karma Yoga through hate are fools. Similarly in Chapter sixteen, the magnificent nature of God like attributes is explained and demoniacal attributes leading one to hell are also described. Lord Shri Krishna has said, " after hearing all this, those who will, through ignorance, anger, pride and envy take the demoniacal dispositions will be born in demoniac ' Yonies'." It is nowhere stated there as in the Koran, " Beat, thrash and pound, and behave with uncharitableness and intolerance towards these Asuras, demons, atheists, persons not listening to me and persons hating me " It is the Gita's high and lofty teaching that even the most wicked of the persons attain salvation, and that each one should act according to his own ' Dharma " and worship such deity as he likes.

One of the reasons why Hindu society is so tolerant, is physical and geographical. India is a vast country, with a temperate climate, with plenty of food stuffs, where one has to exert less to obtain the means of livelihood, and where, the expanse of the country being vast, there is no difficulty at all to live, no matter how many people come there. Owing to the grandeur of the High Mountains, big rivers, deep valleys and ravines etc., the minds of the Hindus became large and lofty. Outside surroundings, to a certain extent, do affect the Philosophy of a religion, nay, tenets of morality and practices and customs arise in keeping with the environments. However, Hindu religion is not a sect or persuasion devoted to any one single individual, nor is it a religion owing allegiance to any one particular scripture. Hindu religion is a sort of high culture and is based on rationalism. It is therefore that this culture has absorbed many a sect, persuasion and idea and has given a field for all to exist.

In the spiritual outlook, there is no one so tolerant as a Hindu. He treats both an atheist and a theist, alike. lofty philosophy, fruit disregarding Karmayoga disinherited devotion freedom of thought, freedom of action these are the characteristics of Hindu culture. There is scope here for many a thinking mind, and therefore many saints and sages have kept the ideals of society—reform and society—salvation before them. They have written various religious books suited to the time and place. Hindu religion is progressive. Owing to the belief that the Islamic religion has only one scripture, with one fixed meaning and that too fixed by God, retrograde attitude and intolerance have caught hold of the Muslims. It is wise to make change in one's religious beliefs attitude and action in keeping with environments. It is essential that there should be a change in the attitude and actions of the Muslims as has been in the case of Hindus. Hindu religion represents the culture of civilised society. Hindu society has been taught for thousands of years to have endurance in the field of religion, to gradually preach the principles of its civilisation and to behave towards others with tolerance and to regard that elevation of the self lies in observing peace equality and universal brotherhood. Such is not the teaching of the Islamic religion.

While the Hindu is by nature mild gentle quiet, charitable and tolerant towards other religions the nature of the Muslim on the other hand is just the opposite. While the religious fervour of the Hindus promotes elevation of the Self the religious zeal of the Muslims becomes a source of the other people's harassment. Hindu nature does not like to pollute and convert people forcibly and with oppression. To come to thee and thou for trifles and to kick up rows Hindu mentality is to absorb others within themselves by giving them its own culture and good manners. Hindus have formed the

habit of following peaceful ways while with the Muslims everything is just the contrary

One of the reasons why the teachings of the Islamic religion are intolerant, is Physical and Geographical. A religion born in surroundings such as, dry and desolate region, scorchy deserts, scarcity of food stuffs, absence of water, and no trees nor shrubs, is bound to be intolerant. Added to that is the temperament of its barbarous followers, resulting in the nature of Islamic religion becoming exceedingly distorted. But the Muslims in India are not now living in Arabia. They must therefore make their nature tolerant like that of the Hindus.

Since Gandhiji began to have sway over the Indian Politics, he introduced in politics the theory of soul force. He tried to prove that the power of the soul or soul force is far mightier than brute power. There is no doubt that Gandhiji produced, if not full, some impression at least on such mighty and possessed of brute force but well cultured people as the British. But there was no such impression whatever produced on the Muslim society. The reason thereof is that their religion has left no freedom of intellect to the Muslim society.

Since the Muslim minds themselves are entirely differently constituted Pandit Jawaharlal Nehru says in his autobiography, 'Hindus are somewhat different though not always so. In practice they may be very orthodox, they may, and do indulge in the most out of date, reactionary and even pernicious customs, and yet they will be usually prepared to discuss the most radical ideas about religion' (Page 118)

"There is a certain philosophical tradition among the intelligent Hindus, which though it does not affect practice, does make a difference to the ideological approach to a religious question. Partly I suppose, this is due to the wide and often conflicting variety of opinions and customs that are included in the Hindu fold. It has, indeed, often been remarked that Hinduism is

hardly a religion in the usual sense of the word. And yet, what amazing tenacity it has got, what tremendous power of survival! One may even be a professing atheist, as the old Hindu philosopher, Charvaka, was, and yet no one can daresay that he has ceased to be a Hindu. Hinduism clings on to its children, almost despite them." (Page 118)

"With most Moslems it is probably an even harder matter of discussion, since no latitude of thought is officially permitted to them. Ideologically, theirs is a straight and narrow path, and the believer must not swerve to the right or the left." (Page 118)

"As a result of this study he found out, so he (Late Moulana Mahomed Alli) told me, that about 97 per cent. of what was contained in the Quran, was entirely reasonable, and could be justified even apart from the Quran. The remaining 3 per cent was not *prima facie* acceptable to his reason. But was it more likely that the Quran, which was obviously right in regard to 97 per cent., was also right in regard to the remaining 3 per cent., than that his fable reasoning faculty was right and the Quran wrong? He came to the conclusion that the chances were heavily in favour of the Quran, and so he accepted it as 100 per cent. correct." (Page 119).

If we bear in mind this difference in the constitution of the mind of both the Hindus and the Muslims, we automatically get the answer to the following queries:

"Why is Hindu sweet and Muslim bitter? Why is Hindu tolerant and liberal and Muslim intolerant and narrow-minded? Why is Hindu non-aggressive and Muslim aggressive? Why is Hindu kind and Muslim cruel? Why is Hindu peace-loving and the Muslim riotous?" Such questions are being asked now-a-days every where. Answers to all such questions will be found in the above discussion.

A Totally False Assertion.—It is totally a false assertion to say that the Muslims ruled over India for ten to twelve hundred years. The first invasion by Mohamed

Bin Kasim in 711 A. D., and the two later, one by Muhammed Gazani and the other by Muhammed Ghorî were raids by hungry savages. Alladin's Invasion of the South in 1193 was of a similar nature. The Muslims could to some extent establish their rule round about Delhi after 1527. The Muslim rule in India was firmly established under Akbar, and that too with the help of the Hindus. India was under Mohammedan rule from Akbar to Aurangzeb, i. e. at the most for a hundred and fifty years only. Thus the Muslim Rule over India never lasted for more than hundred and fifty years. Students of History know, how, even after Sambhaji's murder, the Mahrattas outwitted Aurangzeb, how, after Nadirshah carried away the Peacock Throne, Sadashivrao broke the ceiling over the throne, how Patilsaheb Shinde put Emperor Shahalum into background, how the Nizam got a clean sweep at the hands of the Marathas on the battlefield of Khardā, and how the Patwardhans ousted Hyder Ali and Tipu out from the Deccan. Hence we are perfectly justified to say that the Indian Empire was snatched by the British from the Hindus and hence from the Marathas and Sikhs.

Here are two statements by famous historians to support this. Sir Alfred Layal, the Ex Lieutenant Governor, observes in his book 'The Asiatic Studies'

(Page 236)

" The Moghal Empire had been severed piece meal and dilapidated by the middle of the eighteenth century. We alone were able to drive off the Maratha Vultures which were tearing the moribund carcass. When we have driven the Marathas out of Agra and Delhi, the defenceless capitals of extinct Mohamedan dominion when we secured the Moghal emperor from affronts and captivity we found all the Punjab the land of the Mohomedans had been strongest, in the hands of the Sikhs. Every one knows what it cost us to break that formidable fighting power which had completely subdued the Mahomedans "

The famous Historian Hunter says—The British won India not from the Mughals but from the Hindus. Before we appeared as conquerors, the Mughal empire had broken up. Our final wars were neither with the Delhi King nor with his revolted governors but with the two Hindu confederacies, the Marathas and the Sikhs. Our last Maratha war dates as late as 1818, and the Sikh confederation was over only in "1848"

(The Indian Empire by W. W. Hunter *Page 258 Chap XI*)

Considering this at least, the Mohammedans should give up their false pride as the conquerors of India, and knowing that they are Indian subjects only as a minority Community, should try to keep on friendly terms with the Hindus, the majority Community.

Among the Muslims there is no chivalry existing and there are no broad views about women, and it is therefore that Muslim fanatic gundas commit highly improper atrocities on women even of their own society. A fine example of this is to be found in Bengal.

' On the 6th September 1932, questions were asked in the old Bengal Legislative Council regarding the abduction of women in the province of Bengal. In reply, the Government of the day stated that between 1922 to 1927 the total number of women abducted was 568. Of these 161 were unmarried and 467 were married. Asked to state the Community to which the abducted women belonged, it was disclosed that out of 161 unmarried women 64 were Hindus, 29 Muslims, 4 Christians and 64 non-descript and that out of 467 married women, 331 were Hindus, 122 Muslims, 2 Christians and 12 non-descript. These figures relate to cases which were either not reported or if reported were not detected. Usually, only about 10 p c of the cases are reported or detected and 90 p c go undetected. Applying this proportion to the facts disclosed by the Bengal Government, it may be said that about 35 000 women were abducted in Bengal during the short period of five years between 1922-27 " (*Page 181-Thoughts on Pakistan*)

The above information relates the offences against women from 1922-27. Here we give some more information about the offences from the year 1934-38.

In the Bengal Legislative Assembly on the 28th March last, (1939) Rai Harendra Nath Chaudhary asked:— "Will the Hon'ble Minister in charge of the Home (police) Department be pleased to lay a statement on the table showing for each of the last five years—

(a) The number of offences committed against women mentioning separately the number of:—(i) Hindu and Muslim victims in such cases and (ii) the number of Hindu and Muslim accused in such cases.

•(b) The number of cases:—(i) Reported, and (ii) that ended in conviction.

(c) Whether the persons who housed and sheltered victims or offenders in such cases were proceeded against as abettors; and,

(d) If not, why not ? "

The Hon'ble Khwaja Sir Nazinuddin's statement in reply is summarized below:—

Year	Women victimised		Total Victimised	Accused		Total Accused	Cases reported	Number convicted
	Hindu	Muslim		Hindu	Muslim			
1934	394	425	819	477	1026	1403	825	297
1935	375	440	815	439	936	1402	856	294
1936	428	425	853	527	907	1434	867	307
1937	393	485	878	512	953	1465	893	325
1938	482	515	997	565	1278	1843	1015	273
Total	2072	2290	4362	2520	5100	7547	4456	1496

The reply to part (c) of the question was that abettors were proceeded against where evidence was available—a very evasive answer.

Offences against women are not peculiar to Bengal. They occur in other provinces also—perhaps particularly in those in which Muslims are in a majority, why it is so, it is for the leaders of Muslim society to determine and apply the remedy. In Bengal it is found that though more Muslim women are victimised than Hindu women, there is no Muslim organization which makes it its duty to try to bring the offenders to book and help the women victimised, whereas there are several such organizations conducted by Brahmoss and Hindus, the best known being the Women's Protection League founded by the Late Babu Krishna Kurmar Mitra.

It is noteworthy that the number of Muslim accused is more than double the number of Hindu accused, though the number of Muslim male adults is only slightly larger than the number of Hindu male adults.

There are two other points to be noted one is that the number of offences has greatly increased since the introduction of provincial autonomy in Bengal under a preponderatingly Muslim ministry, and the second is that during the second year (1938) of provincial autonomy, the number of the accused (1843) and the number of cases reported (1015) were the highest during the five years for which statistics were given, but the record of convictions was the lowest (Page 495—The Modern Review—May 1939).

This authoritative information gives us an idea as to how mean the tendency of the fanatic Muslim hooligans is. It is probable that a similar state of affairs would be disclosed in other parts also where there is a great population of Muslims as in Bengal. This information is such as makes one look down in shame from the point of view of citizenship and humanity.

"The attitude towards womenfolk is a good index of the friendly or unfriendly attitude between the two communities. As such the case which happened on

27 6-36 in the village of Govindpur in Bengal makes very instructive reading. The following account of it is taken from the opening speech of the crown counsel when the trial of 40 Mahomedan accused began on the 10th Aug 1936. According to the prosecution —

“ There lived in Govindpur, a Hindu by name Radha Vallabh. He had a son Harendra. There lived also in Govindpur a Muslim woman whose occupation was to sell milk. The Local Musalmans of the village suspected that Harendra had illicit relationship with this Muslim milk woman.

They resented that a Muslim woman should be in the keeping of a Hindu and they decided to wreck their vengeance on the family of Radha Vallabh for this insult. A meeting of the Musalmans of Govindpur was convened and Harendra was summoned to attend this meeting. Soon after Harendra went to the meeting, cries of Harendra were heard. It was found that Harendra was assaulted and was lying senseless in the field where the meeting was held. The Musalmans of Govindpur were not satisfied with this assault. They informed Radha Vallabh that unless he, his wife and his children embraced Islam, the Musalmans will not feel satisfied for the wrong his son had done to them. Radha Vallabh was planning to send away to another place his wife and children. The Musalmans came to know this plan. Next day when Kusum, the wife of Radha Vallabh, was sweeping the courtyard of her house, some Mahomedans came, held down Radha Vallabh and some spirited away Kusum. After having taken her to some distance, two Mahomedans by name Laker and Mahazar raped her and removed her ornaments. After some time she came to her senses and ran towards her home. Her assailants again pursued her. She succeeded in reaching her home and locking herself in. Her Muslim assailants broke open the door, caught hold of her and again carried her away on the road. It was suggested by her assailants that she should be again raped on the street. But with the help of another woman by name Rajani, Kusum escaped and took shelter in the house of Rajani. While she was in the house of Rajani, the Musalmans of Govindpur paraded her husband Radha Vallabh in the

streets in complete disgrace Next day the Musalmans kept watch on the roads to and from Govindpur to the police station to prevent Radha Vallabh and Kusum from giving information of the outrage to the police "

(Page 181-182—Thoughts on Pakistan)

We give one more illustration of the same type

"A criminal case of a serious nature came up for trial in the court of Mr. Simon, the Additional Session Judge at Ali pore (Bengal) It was to this effect -Abdul, Ashgar, Fegan, these three bad characters took unawares in the train one helpless child widow by name Bindu Gavalini Taking pity on her condition, representing that they were acquainted with her husband, and giving her false promises of conducting her home, they took her to some other place These three forcibly ravished her They shut her up in order that she may not run away Outrages were committed on her every day As these vile persons had put a hard substance into her private part, blood began to flow profusely from there Even in this state of hers, these devils incarnate tied her hands and feet and they satisfied their lust in a manner against the order of the nature ! These outrages were so cruel and horrible that from her anus flesh bulged out In order that the same should go in, these gundas asked her to sit on a pot with the mouth turned upside down As that helpless woman, even when she was in such a condition, freed herself with great dexterity, the bad deed of those vile persons came up before the court The Magistrate sentenced them to undergo imprisonment for 7 to 10 years

(Translated from Hindu Mahasabha Diary 1938-

Ghule-Nagpur)

No society can be made up of purely good-minded members In every society, there are, quite naturally too, people of evil intentions people that can very well be named as Gundas or rogues But, while the fanatic Muslim Gundas hold that atrocities upon women, stabbing of followers of other creeds and stripping them of their wealth are meritorious actions sanctioned by religion, the Hindu Community believes that these actions are sinful and against religion The marriage

forced on a lady of other religion, is praised by the Muslims, while the same is condemned by the Hindu Community, and the person responsible suffers from a public ban Barrister Jaykar, in the course of one important evidence given by him, before the Bombay-Riot-Committee, in 1929, stated that the Islam Religion preaches that all sins are covered if Hindu women are polluted and married to by force Only the Hindu Community holds contrary views regarding the matter, and hence treats such actions as wicked and protests these atrocious Gundas Thus, for the Hindu-Muslim unity, it is highly essential that this high tone of morality is observed by the Muslims

For the achievement of Hindu Muslim friendship and for the unfoldment of human qualities, noble ideas about women must find its way among the muslims Amongst the Muslims there are broad views about daughters from the point of view of property and inheritance, but regarding women, the views are narrow If the mean attitude towards Hindu women which is to be found at every moment among the fanatic Muslim gundas disappears, then only there is scope for Hindu Muslim friendship The Hindus will, by all means, retaliate this mean attitude at any cost Whatever may be the teachings in the Koran about the misbelievers, Kafirs, the Muslims must, like the Hindus, entertain lofty ideas and lofty thoughts about women and their chastity So far we have discussed in a clear cut logical manner how the intolerance towards followers of other religions that is to be found in the Kuran or which the followers (of Islam) have imported therein, is worthy of being discarded from every point of view We will now point out how the riots arising out of Namaz, Masjid, cow-slaughter and Moharrum will automatically cease if that reasoning appeals to the Muslims and if largeness of mind for followers of other religions finds its way in their attitude

"Islam" means to seek refuge in God and "Musalmān" means one who has taken refuge in God. But the wonder is that on the pretext of going to take refuge in God, the Muslims in India have brought riots to an overflow. No one, as yet properly knows and it seems that no one will, hereafter know, where God is, how He is, whether He is without form or whether He has got form. Is it not a folly to start riots in connection with God when the very idea about the nature of God is not definite? It is assumed that God sees everything, then He must be invested with eyes. If it is assumed that He hears Namaz, then He must be invested with ears, and if it is assumed that the God has a body, then, He must be invested with hands, feet, mouth and everything else. On the one hand to say that He has no form and then on the other to ascribe form to Him is sheer mockery of that God. That is simply trifling with Him. Who asks you not to take refuge in God? But it is as much foolish to insist that people should observe dead silence all round when one is offering Namaz, as for a person not eating onions, to say, that onions should not appear even in the market.

One may with pleasure offer prayers fifty times a day every time wash one's hands nose, face, elbows thrice and have three gargles, move one's (wetted) hands over the head and ears, that is to say, one may spend the whole day in doing all this. Thinking this to be impossible, if God has enjoined offering of prayers five times a day, one may offer such prayers not only five times but even ten times. But are those prayers to be offered for one's peace of mind or for harassing others? Devotion to God is not hypocrisy, a mere show and source of harassment, but it is a means of clarification of the mind. Hence if one really wants to offer such devotion to God it is by far the best for him to go in a secluded place, in woods and forests, and to a quiet place. It is for this very reason that in Hinduism rest

dence in forest, going to a secluded place and " Van prasthashrama " are suggested. But to remain in the town, transact business in the city and when a Hindu procession accompanied by the playing of instruments or music passes by a mosque, to act like a half crazy man and commit riots-what sort of religion is this ? If there is an injunction in the Koran against the playing of music or making noise in the vicinity of a mosque, then, that must be with reference to the Muslims only This is not binding on the followers of other religions Hence true welfare lies in offering prayers with pleasure, without causing harassment to others and respecting their rights of citizenship, that is to say, acting towards oneself and others with humanity

• Whether to offer Namaz fifty times a day or whether to offer devotion according to the nine ways laid down in the Hindu religious scriptures, both these actions savour of the same nature But the only difference is that from the Namaz of the Muslims other people receive harassment, while from the Hindus no such harassment is received Namaz (offering of prayer) is for the clarification of one's mind It is not for show or for harassing others If the Muslims appreciate this, then, would the question of playing of music ever arise ? We will offer Namaz for all the twentyfour hours and that playing of music must be stopped during all these twentyfour hours ! This sort of insistence does not exist in either Turkey, Damascus or Afghanistan Then would any one allow such instance to prevail in India hereafter ? In Western Asia there are many truly high born Muslims as compared with the polluted and converted Muslims of India But they never insist upon non playing of Music before mosque Stamping of horses, loud din of motor horns, thudding sound of steam rollers loud noise of the movements of the fire engines, sounds of alarm signals whistling by the police harsh and loud hawling of asses and

pigs, is all tolerable; but the musical instruments of the Hindus such as Soor, Sanai, sweet Murali, Zanj (Cymbals) and Chauaghadas are all found offensive ! ! ! Is this not wickedness ? The loud clattering of clouds in the rainy season, the thunder of lightening, the rustling of trains, and the chirping of the birds do not interfere with the Namaz of the Muslims, but when the procession of the Hindus accompanied by playing of music comes, their blood boils ! ! This means only one thing and that is this, that Muslims are bent upon insulting the Hindus at every step. The hubbub in the market, a clamour in the shop, the noisy movements of men, and the bellowing of the cattle round about the mosque are not objectionable, but only the playing of music by the Hindus is objectionable ! ! The stopping of the playing of music has no sanction in Shastras, practice, custom, religion, law or justice, then who would then tolerate such an outrage not supported by any authority, hereafter ?

The only way to propitiate God is to do good deeds, to adopt good attitude, to be useful to others and to discharge one's duty in the best way. To kneel and to offer obeisance, praying all the while ' Oh God, you are holy, great and beneficent, ' is not real devotion, real devotion lies only in doing good deeds. Just as a son constantly praising the mother and repeatedly reiterating the words " Father, Father ", cannot be called dutiful son of his parents but only that son, who behaving towards them lovingly, does his duty, can be called dutiful son of his father and mother so in a like manner only that man who pleases God by offering flowers in the form of discharging his duty is a true devotee of God. The man who leaving aside his own duty, constantly praises God to the point of causing headache and harassment to others is not a devotee of God but a traitor to God. If the Muslims will think over this matter dispassionately, then the calamities arising out of Namaz and playing of music will all cease.

The Allahabad and Madras High Courts and even the Privy Council have held that it is highly improper for the Muslims to raise constant quarrels and commit riots regarding the stopping of the playing of music by the Hindus. This right of the Hindus, of taking out at any time of the day a procession, accompanied by the playing of music along public roads is a right in perpetuity. We give here some substance of the decision in 1925, 47 Allahabad 151, Privy Council 1927

"Every sect has a right to conduct religious procession with its appropriate observances through a public street. This right is an inherent right and it does not depend upon any ancient usage or custom. Even if the taking out of such procession be an innovation, it is still an exercise of a lawful right. This right is independent of ancient usage and it is not forfeited even if it has not been exercised for some years. Hence an enquiry as to whether there was any ancient usage or not is unnecessary and out of place.

"A high road is mainly meant for the public traffic and everyone is entitled to make use of it in a proper way, but one cannot say that he will use it exclusively for prayers. Persons of any sect whatsoever are entitled to conduct religious processions through public streets so that they should not interfere with the ordinary use of such streets by the public.

'Worshippers in a mosque or temple which abuts on a high road cannot compel the processionists to stop altogether the playing of music while passing by the mosque or temple on the ground that there was worship going on there. Even if by the playing of such instruments, no matter whether meant for religious purposes or not, the religious feelings of other sects are hurt, still they cannot on that pretext, object to the playing of those instruments. A right of insistence on entire stoppage of playing of music cannot possibly exist, because, just as the religious feelings of a sect would be hurt by the continuance of the playing of music, so would the feelings of the sect taking out procession be equally hurt by the stoppage of the playing of music."

We have already given above the decision of the Ahabad High Court to the effect that the Hindus have a right in perpetuity to take out at any hour of the day a procession accompanied by the playing of music along a public road. This question had once arisen in the Baroda High Court also. The High Court appointed two learned Moulavis to make research and find out whether there was any prohibition to the playing of music in the Koran or not. They read and re-read the Koran many times and said that not a single text was to be found in the Koran prohibiting the playing of music. The Muslims had contended that Islamic religion had prohibited the playing of all sorts of musical instruments; but the High Court held on the contrary:

¶ In the well-known Shahi mosque in Kabul, there is a band being played. In other Muslim countries also, there is no prohibition to the playing of music while passing by a mosque. But in India alone, the Namaz, Mosque, playing of music and the consequent riots have become a great problem.

Just as Namaz and playing of music are a source of daily trouble, so in a like manner, when the Bakri-Id holiday comes, the question of cow-slaughter and the consequent quarrels are an annual calamity. The practice of cow-slaughter has been started solely to irritate the Hindus. The description given in the Koran in Sura Hakka and in Sura Fattir certainly proves that the cow is an object of adoration. The Koran has advocated the slaughter of camel, goat or sheep, because these animals do not eat night soil, the cow is an animal unfit for sacrifice as she eats night soil. The Muslims solely with a object of irritating the Hindus, in broad daylight start a procession and slaughter cows on the road and commit riots in that connection. Formerly in Arabia, camels and goats used to be killed on festive occasions. When God used to grant the object of vows, these very animals used to be killed.

Information is available that even the grand father of the Prophet sacrificed camels and goats in fulfilments of the vows. The practice of cow slaughter does not exist even in Afghanistan, Arabia and Turkey. That being so, there is no other irritating thing than the insistence of cow-slaughter by the Muslims of India merely with the object of teasing the Hindus and injuring their feelings. Thoughtful muslims do not at all approve of cow slaughter. Habibullakhan, the Amir of Kabul had some years back paid a visit to India. His visit coincided with Bakri-Id holiday celebrations. Religiously fanatical Muslims decided to sacrifice one hundred and one cows in honour of his visit. As soon as the Amir came to know of this, he reprimanded the Muslim leaders and warned them not to do such thing not enjoined by religion.

Habibullakhan, late Amir of Afghanistan has on the Id day in 1907 said as follows —

"It is not that the whole religion of the Muslim consists of cows killing or that it is the order of the Islamic religion that a cow must be slaughtered on the occasion of a particular festival. While the Hindus think that their religion is lost if a cow is slaughtered, there is no prohibition to cow-slaughter in the Islamic religion. This is the only difference. Hence if the Hindus are displeased and their feelings are hurt by doing minor things which are not principally enjoined by religion, then why should you, Muslims, be unnecessarily obstinate?"

(Page 160—Life of Chounde Maharaj (Marathi))

The Amir of Afghanistan had no direct connection with the present politics of India, but the thoughts expressed regarding cow slaughter by the late well known Hakim Ajmalkhan of Delhi who was directly connected with politics, in his capacity as President of the Muslim League Sessions at Amritsar in 1919 A. D. are worth while considering. They are as thus — 'We are all aware that the feelings of our Hindu Brethren are greatly hurt by cow slaughter. Hence, let us see what our religion has to say in that matter. Likewise we must

also see what the limits of the sacrifice are. Sacrifice by slaughter is Sannat i Muwakad that is to say an observance practiced by the prophet himself. Hence the Muslims must observe it as far as possible. But it would do if the animal to be sacrificed is from out of camels, sheep, goats or cows according to our pleasure. There are crores of Muslims in this country who do not even know that on the occasion of Id festival camels can be sacrificed. They cannot therefore be guilty of non-observance of rites and practices. Similarly Muslims from Arabia, Syria, Egypt, Tripoli and Turkey and other countries have been performing sacrifice, uptill now without killing even a single cow, but no learned religious philosopher or Mufti can charge them with having disobeyed the orders of the Prophet or with having disregarded religious rites. If we take into consideration (Traditions) Hadis we will find therefrom that sacrifice of animals other than cow is more propitious. It seems that Arabs used to sacrifice sheep. The Prophet has also said among animals sheep is certainly better for sacrifice. Taking all this into consideration the Muslims should decide to sacrifice animals other than the cow. That will greatly help in maintaining peace in the country. Muslim residents of Benares, Ayodhya, Mathura and other holy places of the Hindus should immediately put this suggestion into practice and spread it far and wide in the country.

An other illustration of this spirit of exploitation is furnished by the Muslim instance upon cow slaughter and the stoppage of music before mosque. Islamic law does not insist upon the slaughter of the cow for sacrificial purposes and no Musalman when he goes to Haj sacrifices the cow in Mecca or Medina. But in India they will not be content with the sacrifice of any other animal. Music before mosque is played in all Muslim countries without any objection. Even in Afghanistan which is not a secularized country no objection is taken to music before mosque. But in India the Musalmans must insist upon its stoppage because the Hindus claim a right to it.

(Page 267—Thoughts on Pakistan)

It is not at all essential that a cow should be sacrificed for propitiating God for the fulfilment of a vow or

for any other religious object. From the opinions set out above, it is evident that the slaughtering of cows is highly undesirable on the whole. On a little independent thinking, any intelligent man will find that by sacrificing other's lives God will never be propitiated. Ignorant people sacrifice fowls before deities. There is the practice of killing goats and buffaloes before the village deities of the Tamasic type in various villages. How can a deity be propitiated by sacrificing innocent goats and buffaloes? All these are ignorant practices. Great slaughter takes place before the Kali Mata of Calcutta and Pashupateshwar of Nepal. To kill lions, tigers, wild bears, rhinoceros and other wild animals for hunting purposes is one thing and to sacrifice innocent animals and birds for propitiating God is another. They say that if a goat is sacrificed in a Yajna, and its body offered to fire, that animal and the Yajman (the person performing the Yajna) attain heavens. Likewise, they say that Alla (God) is propitiated by the killing of cows by Muslims on the Bakri Id day and on other occasions. All these ideas are logically evil. They were alright in former times. To connect killing of a goat with the attainments of heavens by the Yajman, so also, to connect the killing of a cow with propitiation of Alla (God), seems barbarous now a-days. Hence such ideas regarding slaughter must be given up. For the purpose of living and for maintaining strength for activities, such vegetarian or non-vegetarian diet as may be necessary from the point of view of medical science and health should be taken. But it is highly irrational to sacrifice innocent animals and birds for the sake of God, in the name of religion. God is pleased not by slaughter but only by austerities and self-sacrifice. The Hindus and the Muslims should bear in mind that devotion to God lies in working and suffering for others, in self-sacrifice for the society and in acting with goodness towards others.

Just as Namaz and playing of music and the insistence of cow-slaughter on the occasion of Bakri-Id holiday are the sources of constant troubles, so in a like manner, Moharrum is a dreadful occasion for annual riots. This is an occasion of the slaughter of Hassan and Hussein from among the descendents of the Prophet and their children. Tabut is a representation of this event. Really speaking, this is an occasion of sorrow. According to Islamic religion, to construct Tabut is wrong. This practice of constructing Tabuts is not in existence in Arabia, it is in existence only in India. To make an idol of God and to worship it, is considered to be a great sin according to Islamic religion. Tabut is certainly a kind of idol worship. And it is therefore that the intelligent Muslims do not take any part in it, at all. To create riots by taking out Pirs, Taziyas and Panjas and by shouting Haidoss and Dhulla and to pick up quarrels with the Hindus is wrong from the point of view of religion, practical living and society. The Muslims must effect a change in the modus operandi of the Tabut and the Hindus must not in any way associate themselves in this non religious activity.

The Hindus prepare idols of Rama, Krishna and other deities and take them out in procession. The Muslims set up tombs of Hassan and Hussein in the form of Tabut and take them out in procession with pomp and clatter of music. Is this not mere imitation of the Hindus? The Hindus adore and worship idols while the Muslims build brick and earth tombs of the dead and worship them. Considering them as Pirs, they celebrate their "Urus", that is to say, they certainly perform worship of the dead. Whether worship of the dead or whether worship of the idols both are equally objectionable during the present times. To go to Mecca and kiss the black stone, to take water from Zamzam well in jars considering it as holy water, to consider the water of the

river Karbala and also the earth on its banks as holy and adorable, to offer Sabja on the tomb of the Prophet and worship it, to go on a pilgrimage to Mecca, and to take a bath in the holy Ganges, to bring water from the Ganges in Jars, to make the "Darshan" of Dnyanwapi to offer Bel leaves to Vishweshwar, to perform Tri Sthali, pilgrimage, are not all these things similar? But from the fairs, celebrations, Ramalila and other festivals of the Hindus, other people do not receive any harassment, while the Hindus do receive harassment from the Moharrum of Muslims, because every year riots take place at that time

The Muslims must thoughtfully give up these three items viz constant quarreling with the Hindus, harassing them and trampling their rights of citizenship under the feet. Not only this, but they must also thoughtfully give up several other items from a commonsense point of view

The Muslims have now a-days making much of the green flag with crescent and moon on it. At the same time they are also showing contempt for the flag of others. But, the green flag was alright at that time in dry and scorchy region. The Prophet at that time rightly fixed upon the green colour—a colour pleasing to the eye and beneficial in a hot region. Green specks are prescribed for a man with defective eyesight. No trees, no shrubs, no verdure, no coolness of any sort,—it was under these environments that the green flag was selected. The Muslims here, are living in India, here there is no dryness and scorching heat, there is plenty of water, there are plenty of rivers, plenty of trees and all natural surroundings are fully favourable. Hence the Muslims must undoubtedly adopt the national flag of this nation

To the Hindus the Sun and the Moon are equally dear and adorable. But in Arabia owing to extreme heat

the sun was thought to be unpleasant. People used to anxiously await the sight of the moon and her cool nectar like rays. When once night set in and the moon was seen, the people used to be delighted as if they had tasted nectar. It was therefore that in that country the Moon acquired a greater natural importance than the Sun. The Muslims here are not in Arabia, moreover, this is not the original place, dry and scorchy region. Country India, original ancestors Hindu, Culture dominated by Hindu traditions, it is under these circumstances that instead of being proud only of the crescent, the Muslims must feel proud of the Sun, the Moon and all other national emblems.

The greatest lure which the prophet had laid before the Muslims in the Koran is that of paradise. But that seems to be relative to environments. In paradise there are gardens, there is water, there are fruits, there are women and there are Huris (fair damsels) and fairies. In dry and scorchy Arabia, no water no trees continuous scorching of feet hence naturally a lure had to be held out that there was coolness in paradise. From that point of view, India is paradise itself. Here there is water, there are gardens there are trees there are rivers and natural surroundings are all favourable. Worldly affairs of the Muslims are prospering owing to association and companionship with the Hindus. There is no dearth of women here. Hence the ideas of that paradise must be given up thinking it to be relative to environments. The Muslims must think that they are in India—that is to say, from one point of view—in paradise and try to make this nation free and convert it into paradise itself.

If the various beliefs adopted by the Muslims in a religious spirit are tested on the touch-stone of logic, they themselves would come to know of their ignorance. The present times are times where importance

is given to scientific and critical thought. These are not the times to act with fanaticism merely at the instigation of Mullas and Moulavis. The present time is such when one should act in a purely national spirit, giving up religious fanaticism and keeping a comprehensive and lofty ideal before him. Therefore, the Muslims should, like the Hindus, adopt a progressive policy. At one time amongst the Hindus, "Yadnya" was a principal ceremony. Although the sacrifices of animals in the "Yadnya" (ceremony) had the sanction of Vedas the Hindus in keeping with the circumstances, relegated "Yadnya" to a place of lesser importance. Yadnya was connected with the attainment of the heaven. Even in the idea of happiness in the heavens, such as getting "Apsaras" (fairies), nectar etc. there were ideas of enjoyment, of pleasure but the Hindu society gave them up and proved into high spiritual philosophy. No, the Hindu leaders are talking of making a heaven of this nation. Just as the Hindu society is coming out of the rut of orthodoxy, so too, the Muslim society must come out.

Hereafter it won't do for any one to hold on to orthodoxy. In the present world-wide competition, no one will be able to survive by sticking to blind faith, obstinacy and bigotry. It was therefore that Turkey of its own accord thoughtfully shelved the Khilafat movement, a movement for which in India a fierce battle like that of Panipat was unnecessarily raged. It described long since even the Turkey Fez-cap, a cap held in great esteem by the Muslims of this country, growing of beards has been given a go-bye and a beginning has been made there for the reorganisation of a new religion. In order that the modern Islam may be able to compete in the world wide competition. Kemal Pasha closed Constantinople University. The original troublesome script was given up and Roman script was

adopted Arabic traditions were practically abandoned, and study of rational traditions introduced. Iraq represents what modern Asia means. Even in Afghanistan efforts are being made to make it a nation firmly based on modern ideas and material sciences. The Muslims here must, taking into consideration all this and looking carefully to the world situation, tread the very same path.

Friendship between two communities—The Hindu and Muslims—will not be achieved by adopting the adamant orthodoxy attitude. The two communities must pick up good features, one from the other. Socialistic religion and monotheistic religion are things worth while being copied by the Hindus from the Muslims. High spiritual philosophy, God like disposition, chivalry, good culture, gentility, tolerance, broad mindedness, freedom of mind, yearning for knowledge, progressiveness and many others are things worth while being copied by the Muslims from the Hindus. In the Koran it is not to be found the religion of discipline necessary for the "Virakta" and a 'Sanyashi' (an ascetic and a recluse). The religion taught in the Koran is socialistic leading one to the worldly action. Although amongst the Muslims there are all such things as sects, persuasions, caste, untouchability etc as amongst the Hindus, yet the whole restrictions in that behalf are very slack. The result is that they all come together on such occasions as congregational prayers, commensality and funeral procession. Monotheistic devotion freed the minds of Arabs from the burden of the worship of stone deities and idols and did the work of bringing all these barbarians under one discipline. It was therefore that socialistic religion grew amongst the people and that society became powerful.

Although amongst the Hindus the fundamental principle is One Truth in the world, One origin for the world and 'One Creator for the world, yet many Gods have been

introduced as representatives of the One Polytheism is incompatible with socialistic religion. It was alright in the state of affairs prevailing in the old times, with the object of bringing together the various sects, the deities of the different sects were recognised, but the idea of only one formless God for the entire Hindus must be forcibly propounded. In the place of deity worship, hero-worship and the worship of the great personalities should be introduced. Rama, Krishna and other deities were the heroes and great men of their respective times.

There is no reason at all for the Muslims to call the Hindus Kafirs (infidels) and to have such prejudice against their idols, because the various idols are nothing else but the representation of the different heroes and great men of their respective times. The Hindus now do not even believe that there is something extraordinary in idols and that they have got some wonderful powers. Idols of Hindus are but statues of the historical heroes. The statues serve to remind the Hindus of their past traditions, heroism and prowess. The Muslims should remember that Hindu society would naturally get glared up if those are broken and their processions accompanied by the playing of music obstructed and should never hereafter do the foolishness of breaking Hindu Idols and obstructing the processions accompanied by the playing of music.

It is not that fanaticism exists only among the Muslims and not amongst the Hindus. Though it may not be present today, it is bound to appear gradually amongst the Hindus owing to their contact with the Muslims. We would illustrate here how it is being so introduced. It is a well known fact that crazy and religiously fanatic Muslims always take a toll of the lives of Hindus. Such a crazy and religiously fanatic class is springing up amongst the Hindu in the Province of Bihar. A youth named Yedu

nandan stole a pistol and shot it at Muslims, killing two of them In the court of law he explicitly told " that Muslims should always kill the Hindus became unbearable to me I thought it to be a religious duty to retaliate the Muslims in this way I will be glad if even I am hanged for this " If there were to appear many Hindu youths of such a type and if the Hindu society like the Muslims were to extol them as " Gazi ' , will any national interest be achieved thereby ? The nation would be benefited only by the friendship between the two communities Hence wisdom lies only in giving up mutual bitterness and in having mutual goodwill If the Muslims would consider the Hindus as Kafirs, then the Hindus also would forcibly reiterate the sentiments expressed in the phrase " there is no one so mean as Yavana " " One should not speak the language of the Yavanas " Action is followed by re action That's a law of nature Reaction is bound to be greater in proportion to the extent of riots committed and Hindus killed by the Muslims Because of this kind of aggression of the Muslims, the Hindus are compelled to do the work of organising the Hindu ten times more than that they would have otherwise done thoughtfully and merely out of their own liking Because the present times are such when no body would tolerate unjust aggression or dominance by others Even wives would start an anti-husband-dominance league in order to put an end to the tyranny of husbands When efforts are being made all round to destroy domination of religious teachers, domination of capitalists, how would the Hindus allow the Muslim-Shahi (domination) of the Muslims to exist ? The Hindus have formerly destroyed the domination of Muslims If the Muslims would do highly improper acts as before, then, it would be in keeping with human nature if the same are retaliated with a vengeance

" The third thing that is noticeable is the adoption by the Muslims of the gangsters' methods in politics, the riots are a sufficient indication that gangsterism has

become a settled part of their strategy in politics. They seem to be consciously and deliberately imitating the Sudeten Germans in the means employed by them against the Czechs. So long the Muslims were the aggressors, the Hindus were passive and in the conflict they suffered more than the Muslims did. But this is no longer true. The Hindus have learned to retaliate and no longer feel any compunction in knifing a Musalman. This spirit of retaliation bids fare to produce the ugly spectacle of gangsterism against gangsterism."

(Page 267—Thoughts on Pakistan)

The Hindus must bear this in mind that the work of organisation of the Hindus relative to the Muslims is very insignificant, that is to say, two annas in a rupee. The real important work is to make reforms in the culture of Hindu society and to bring in it homogeneity, oneness and equality based on culture. The idea of only one formless God for all Hindus, only one temple for all Hindus, congregational prayer there, commensality by the entire Hindu community, taking part by all in a funeral procession of a Hindu, to do away with the ideas of superiority or inferiority by reason of birth, to do away with untouchability, and to create socialistic religious feelings, these are the means to achieve that. That all Hindus from the Brahmins to the scavengers are one, that all doors to power, wealth and culture are open to all Hindus, that Hindus, wherever they may be are all one, and that on the slightest disturbance arising thousands of Hindus should flock together. Signs of such a socialistic religion being formed must be visible at every step. Once the Hindu society become mighty and powerful from all these points of views, Hindu-Muslim friendship will be achieved in no time.

So far we have discussed, how and in what manner, attitude of having similarity of character, culture and nature from a religious and social point of view as in the case of Hindus, must appear among the Muslim Society

for the achievement of the Hindu-Muslim friendship. We shall now consider, how the nationalism and independence the common ideal of both-should get fully infused amongst the Muslims.

Amongst the Muslims, the spirit of communalism is greater than patriotism. Regarding communalism amongst the Muslims, Pandit Jawaharlal Nehru writes in his autobiography as follows —

"Aligarh college did fine work, produced a large number of competent men and changed the whole tone of the Muslim intelligentsia, but still it could not wholly get out of the framework in which it was built—a feudal spirit reigned over it, and the goal of the average student's ambition was Government service. Not for him the adventures of the spirit or the quest of the stars. He was happy if he got a Deputy Collectorship" (Page 464)

"Sir Valentine Chirol tells us that Agakhan impressed upon Lord Minto, the Viceroy, the Mohammedan view of the political situation created by the partition of Bengal, lest political concessions should be hastily made to the Hindus which would pave the way for the ascendency of a Hindu majority, equally dangerous to the stability of British rule and to the interests of the Mohammedan minority whose loyalty was beyond dispute."

(Page 465)

National viewpoint and patriotism are completely absent among the Muslims. It is well known how the leaders of the Muslim League make speeches in a communal and anti-national spirit and what uncharitable and intolerant statements they make about the Hindus. The idea, that the Hindus and the Muslims should unite and be a mighty power in the world, does not even touch the minds of Muslims as yet. Modern Muslim leaders intend to dominate over the Hindus with the help of outside Muslims. In forming alliance with the British and in forming ties of friendship with outside Muslim Nations, these Muslims are really acting treacherously to this country.

Formerly, it was only the Muslims who first helped in thrusting India down the throat of the British. It is true that after the treaty of Bassein, Bajirao II joined the British, but before 1800 A. D., not a single Hindu had joined the British. The Nawab of Arcot, the Nawab of Bengal, the Nawab of Ayodhya and the Nizam of Hyderabad, these four were the first to prove traitors to the country and they joined the British. Even at that time, those Nawabs were thinking of forming alliance with the Muslims of outside Countries and driving out the British. But the Nawabs never entertained the idea that they should co operate with Hindus here, that they and the Hindus should join hands and drive away the British. Even in the minds of the Muslim leaders today, only anti-national thoughts seem still to prevail.

The virtues like nationalism and patriotism exist amongst the Hindus to a great extent, and it is therefore that they are making extreme sacrifices for the country. During the last half century it was the Hindus alone who fought bitterly with the Government for national independence. It was the Hindus who made self sacrifice in the cause of Swadeshi movement. But as soon as the Muslim merchants began to suffer losses on account of Swadeshi Movement, they created riots in Bengal and other places and killed Hindus. It was the Hindus alone who were in the forefront in the boycott and national education movements. Not only that, but even all the foremost leaders amongst the revolutionists were and are the Hindus. The Muslims co-operated with the Government, back-bited the Hindus and achieved their own selfish ends, that is to say, in a way, they acted as traitors to the country. During the last Civil Disobedience movement, it was only from the Frontier Province that about a thousand and five hundred Muslims courted jail. Elsewhere the number was not much. Barring this it is on account of the activities carried on by the Hindus,

sacrifices, sufferings and hardships undergone by the Hindus alone during the last fifty years, that the present provincial autonomy has been secured. But in this matter the selfish attitude of the Muslims is clearly evident as embodied in the saying, "For eating, here I am, but for fighting, there is my elder brother."

While thinking from a national point of view, the Muslims should get infused with the feeling that India herself is their nation and that she is their very Fatherland, they should be ready to see that it is with India that their interests are coupled up, that it is here that whatever good or evil is to befall them and their children, that they are inseparable constituents of this India and India's misery and happiness is also their misery and happiness. It is a wrong idea on the part of the Muslims to think that their interests are coupled up with the Muslim Nations outside India. If the Muslims would think, "If we left this country and went out, nobody in the world would care for us, our place of refuge is India alone," then, in that will their welfare lie. At the time of the Khilafat movement, those who quitted this country and migrated had to repent. In that connection Shaukat Usaman writes in his book "From Peshawar to Moscow" as follows —

"Although the Afghans belong to the Sunni sect of Islam, they are more for their country than religion. To them it is quite unintelligible to say, that I am a Mohomedan first and Afghan afterwards. Their outlook is heart and soul nationalistic. They are not individualistic but to the great extent work on the basis of primitive communism." (Page 44)

If the Muslims want to live in this country and (if they think that) this is their country, then they must behave towards the Hindus in a spirit of co-operation, sympathy and humanity. India is the country of Hindus alone. Although on account of the certain Historical vicissitudes, peoples of other religion have permanently

set up here, still there is no reason at all for the Muslims to fear that they will be exterminated. Although this is the country of the Hindus, who are in majority, still those people of other religions who considering this country to be their Mother-land and Father-land wish to peacefully pass their days here, can very happily stay here. In olden times, the Hindus have for the sake of this country made unlimited sacrifices, shed their blood and even hereafter they are prepared to make any sacrifices for securing independence for this nation. If the followers of other religions would live here with these very national feelings, they will ever receive protection at the hands of the Hindus. No Hindu entertains such a diabolical and fanatic notion as to drive away or forcibly convert to Hinduism seven crores of Muslims. What the Hindus expect of the Muslims is *Nationalism*. The ideas of the nationalism on which the Hindus desire to take their stand and accordingly regulate their conduct towards the Muslims are as under —

regulate its conduct accordingly towards the followers of other religion. This is what is meant by pure national outlook. Communal spirit which is opposed to this is more prominent amongst the Muslims. The Muslims should give up communalism and adopt nationalism if that is done Hindu Muslim friendship will very soon be achieved. Even if the Muslims be in minority the Hindus will never treat them unjustly nor will they do injustice to the Hindus themselves who are in majority by granting to the Muslims quite unreasonable concessions.

For instance take the case of injustice made in the Indian Army.

The Simon Commission pointed out as a special feature of the Indian defence problem that there were special areas which alone offered recruits to the Indian Army and that there were other areas which offered none or if at all very few. The following table taken from the report of the Commission undoubtedly will come as a most disagreeable surprise to many Indians who think and care about the defence of India.

Area of Recruitment	Number of Recruits drawn
1 N W Frontier Province	5 600
2 Kashmir	6 500
3 Punjab	86 000
4 Baluchistan	300
5 Nepal	19 000
6 United Provinces	16 500
7 Rajputana	7 000
8 Central India	200
9 Bombay	7 000
10 Central Provinces	100
11 Bihar or Orissa	300
12 Bengal	Nil
13 Assam	Nil
14 Burma	3 000
15 Hyderabad	700
16 Mysore	100
17 Madras	4 000
18 Miscellaneous	1,900
Total	158,200

"The revenue of the Central Government amounts to Rs 121 crores, of this about Rs 52 crores are annually spent on the army. In what area is this amount spent? Who pays the bulk of this amount of Rs 52 crores? The bulk of this amount of Rs 52 crores which is spent on the army is spent over the Muslim army. Now the bulk of this amount of Rs 52 crores is contributed by the Hindus and is spent on an army from which the Hindus, who pay for it, are excluded!! How many Hindus are aware of this tragedy? How many know at whose cost this tragedy is being enacted? Today the Hindus are not responsible for it, because they cannot prevent it. Question is whether they will allow this tragedy to continue" (Page 95) -(Thoughts on Pakistan)

The Hindus will undoubtedly carry on agitation against such acts of injustice. It is not that in the world the Muslims alone are in a minority. The Hindu society is ever ready to accept the rules formulated by the League of Nations to solve the problem of all minority communities in this world. The rules of the league of Nations regarding such minority communities are as follows —

(1) The minority community member should be given the rights of citizenship (2) They should have the right to follow occupations of their choice (3) They should have individual liberty (4) They should have no restrictions for observing religious rites and practices (5) They should use their own mother tongue in dealing amongst themselves (6) They should have freedom to utilise wealth for education and for religious and charitable purposes, according to their desire (7) In matters of services, factories, profession and army, members of minority communities also should be given posts according to merit.

CHAPTER IX

Conclusion



Now, I have to summarise the contents of the preceding eight Chapters. The First Chapter discussed how the followers and circumstances are responsible for spoiling the original purity and holiness of Religion and for the various flaws that step into it. Then it pointed out the various flaws that have entered into Hinduism, Buddhism and Jainism and closed with the views of world-famous learned men about Islam.

The Second Chapter opened with a brief life of the Founder of Islam and with an account of his activities in relation to his cruel, barbarous and illiterate followers. And an enumeration of his pure original doctrines led us on to the third Chapter. Here in again, were quoted statements from the Koran to illustrate the burning intolerance, as regards the Infidels, the Misbelievers and the Unbelievers. Chapters four to seven criticised the behaviour of the Khalifs, the early Invaders, the Sultans of Delhi, the Mogul Emperors, and the various Muslim Rulers in different parts of India, who totally neglected the pure and holy Fundamental Teachings of Islam and mistook to be true, the ungenerous, intolerant and circumstantial preachings of the followers and further, they quoted instances from Historical Records, to illustrate the severe, oppressive, intolerant and fanatic relations of these persons, with the followers of other religions. Moreover it was mentioned therein, as to what type of attitude the Muslims should hold to help and to solve the Hindu-Muslim problem, even under such circumstances, and their proper rights too were cited therein. The Muslims are to be benefitted only if they be considerate, in the light of all this.

The Muslim Community bears a deep ignorance about and strong disgust for Science and Invention And hence, the Muslim Countries are backward Islam is unjust towards woman, bears towards womanhood an attitude which is unwholesome (especially in the present times,)—and definitely tending to more and more slavery Slavery in the world cannot be extinct unless this state improves The third flaw in Islam is the belief that there lies great merit in killing the non Muslims, calling them infidels, misbelievers, and dubbing them Kafirs This belief is detrimental to humanity Thereby the whole non Muslim world would stand together to oppose, which will mean a great danger to the Muslims Hence for all these reasons, if at all the Muslims desire to remain a living Community, in this twentieth century, and care for their own progress, they shall have to believe in and bring into practice the Teachings of Paigamber—teachings that are pure, holy and advancing to humanity The flaws that have crept into Islam due to convention, environment and other reasons cannot form true religion The Muslims will be wise in following the pure original Teachings which have been given on the Page 24 of this book disregarding the false Faith that they have so far followed I conclude, praying God to give them courage to act with a correct understanding of this

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